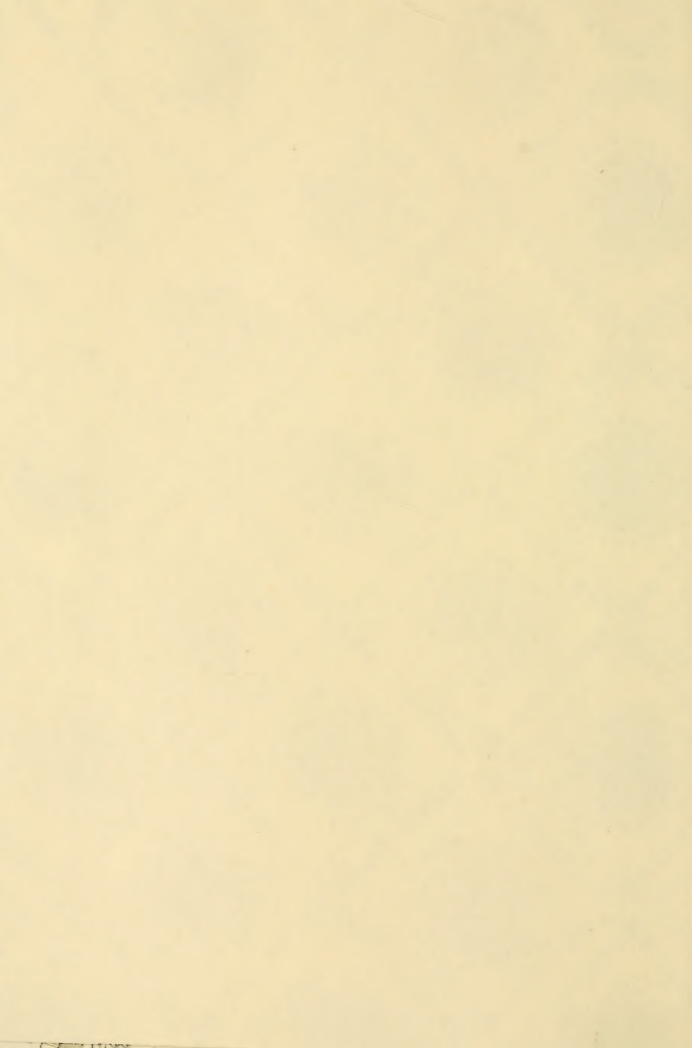








BUNYAN'S PILGRIM'S PROGRESS

A Series of English Texts, edited for use in Elementary and Secondary Schools, with Critical Introductions, Notes, etc.

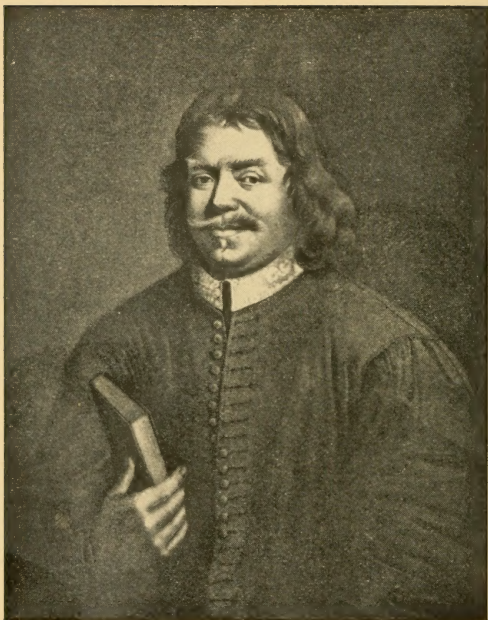
16mo.

Cloth.

25c. each.

Addison's Sir Roger de Coverley.
Andersen's Fairy Tales.
Arabian Nights' Entertainments.
Arnold's Sohrab and Rustum.
Bacon's Essays.
Blackmore's Lorna Doone.
Browning, Mrs., Poems (Selected).
Browning's Shorter Poems.
Bunyan's Pilgrim's Progress.
Burke's Speech on Conciliation.
Byron's Childe Harold's Pilgrimage.
Byron's Shorter Poems.
Carlyle's Essay on Burns.
Carlyle's Heroes and Hero Worship.
Carroll's Alice's Adventures in Wonderland (Illustrated).
Chaucer's Prologue and Knight's Tale.
Church's The Story of the Iliad.
Church's The Story of the Odyssey.
Coleridge's The Ancient Mariner.
Cooper's The Deerslayer.
Cooper's The Last of the Mohicans.
Defoe's Robinson Crusoe.
De Quincey's Confessions of an English Opium-Eater.
De Quincey's Joan of Arc and English Mail Coach.
Dickens' A Christmas Carol, and The Cricket on the Hearth.
Dryden's Palamon and Arcite.
Early American Orations, 1760-1824.
Edwards' (Jonathan) Sermons.
Eliot's Silas Marner.
Emerson's Essays.
Epoch-making Papers in U. S. History.
Franklin's Autobiography.
Gaskell, Mrs., Cranford.
Goldsmith's Deserted Village and Other Poems.
Goldsmith's The Vicar of Wakefield.
Grimm's Fairy Tales.
Hawthorne's Grandfather's Chair.
Hawthorne's The House of the Seven Gables.
Hawthorne's Twice-told Tales (Selections from).
Hawthorne's Wonder-Book.
Homer's Iliad.
Homer's Odyssey.
Irving's Life of Goldsmith.

Irving's Sketch Book.
Irving's The Alhambra.
Keary's Heroes of Asgard.
Kingsley's The Heroes.
Lamb's Essays.
Lamb's The Essays of Elia.
Longfellow's Evangeline.
Longfellow's Miles Standish.
Lowell's The Vision of Sir Launfal.
Macaulay's Essay on Addison.
Macaulay's Essay on Hastings.
Macaulay's Essay on Lord Clive.
Macaulay's Essay on Milton.
Macaulay's Lays of Ancient Rome.
Macaulay's Life of Samuel Johnson.
Milton's Comus and Other Poems.
Milton's Paradise Lost, Bks. I and II.
Old English Ballads.
Out of the Northland.
Palgrave's Golden Treasury.
Plutarch's Lives (Cæsar, Brutus, and Mark Antony).
Poe's Poems.
Poe's Prose Tales (Selections from).
Pope's Homer's Iliad.
Pope's The Rape of the Lock.
Ruskin's Sesame and Lilies.
Scott's Ivanhoe.
Scott's Lady of the Lake.
Scott's Lay of the Last Minstrel.
Scott's Marmion.
Scott's Quentin Durward.
Scott's The Talisman.
Shakespeare's As You Like It.
Shakespeare's Hamlet.
Shakespeare's Henry V.
Shakespeare's Julius Cæsar.
Shakespeare's Macbeth.
Shakespeare's Merchant of Venice.
Shakespeare's Twelfth Night.
Shelley and Keats: Poems.
Southern Poets: Selections.
Spenser's Faerie Queene, Book I.
Stevenson's Treasure Island.
Swift's Gulliver's Travels.
Tennyson's Idylls of the King.
Tennyson's Shorter Poems.
Tennyson's The Princess.
Woolman's Journal.
Wordsworth's Shorter Poems.



JOHN BUNYAN.

BUNYAN'S
PILGRIM'S PROGRESS

ILLUSTRATED

EDITED WITH INTRODUCTION AND NOTES

BY

JAMES HUGH MOFFATT

PROFESSOR OF ENGLISH LITERATURE, CENTRAL HIGH SCHOOL
PHILADELPHIA

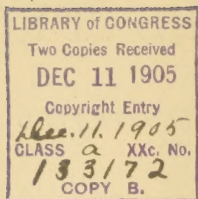
New York

THE MACMILLAN COMPANY

LONDON: MACMILLAN & CO., LTD.

1905

All rights reserved



PR 3330
.A2 M6

COPYRIGHT, 1905,
BY THE MACMILLAN COMPANY.

Set up and electrotyped. Published November, 1905.

PREFACE

THE text of this edition of the *Pilgrim's Progress* is that of the Golden Treasury Series, with a few changes taken from the variorum edition of George Offor. The illustrations are reproductions of the woodcuts which appeared in the early editions, most of them during Bunyan's life. As Charles Lamb says: "A splendid edition of Bunyan's *Pilgrim*! Why, the thought is enough to turn one's moral stomach. . . . Nothing can be done for Bunyan but to reprint the old cuts in as homely but good a style as possible." The purpose of the Introduction is to show the reader the circumstances of Bunyan's life and his character, and to point out the peculiar merits of the *Pilgrim's Progress*. The Introduction should be read first, for the reader will then see that the story of *Christian* is taken from Bunyan's own experience. The Notes are comprehensive, but as brief as is consistent with the needs of the average reader. The editor wishes to acknowledge gratefully his indebtedness to the books mentioned in the Bibliography, especially to Brown's *John Bunyan*, Offor's edition of the *Pilgrim's Progress*, and Wharey's *Sources of Bunyan's Allegories*. One of the chief pleasures of his editorial work has been the feeling that he is showing his gratitude to John Bunyan by making it easy for others to enjoy the story which delighted him as a child and even now makes a child of him again.

J. H. M.

CENTRAL HIGH SCHOOL, PHILADELPHIA,
July 20, 1905.

CONTENTS

	PAGE
PREFACE	v
INTRODUCTION	
THE LIFE OF JOHN BUNYAN	ix
THE PILGRIM'S PROGRESS	xxvi
BIBLIOGRAPHY	xxxiv
THE PILGRIM'S PROGRESS	
THE FIRST PART	1
THE SECOND PART	215
NOTES	403
INDEX	469

THE LIFE OF JOHN BUNYAN

THE *Pilgrim's Progress* was written by a man of lowly birth, of little schooling, and of humble life. Yet it has been more often printed and read and translated than any book except the Bible. Men, women, and children of many nations, classes, and ages have found delight in the simple, earnest story of *Christian* the Pilgrim, chiefly because the outward life of *Christian*, what others saw and heard, is similar to the inner or spiritual life of the readers.

Most readers are interested also in the outward life of the author, John Bunyan, because he earned his living by the work of his hands and yet found time, as they themselves do, to worship God. Part of his busy life was spent in preaching and writing to show other workmen how they, like *Christian*, might reach the Cœlestial City of Heaven. He persisted in conducting religious services contrary to the laws of England, which at that time forbade all services except those of the Episcopal or Established Church; and for this he was imprisoned twelve years. Popular as a preacher, as a writer, and as a religious martyr, he was after all a man of the people.

Bunyan was born in 1628 in the village of Elstow, one mile from Bedford, which is fifty miles northwest of London. Little is known of his boyhood except what he himself has told in the account of his religious conversion, called *Grace Abounding to the Chief of Sinners*.¹ In this he mentions only those inci-

¹ *Grace Abounding to the Chief of Sinners*: or a brief and faithful relation of the exceeding mercy of God in Christ to his poor servant, John Bunyan, London, 1666, 8vo.

dents that influenced his religious life and showed how God had patiently guided him. Weighed down by his appreciation of the love of God, he is too humble in speaking of himself. He says his descent was "as is well known by many, of a low and inconsiderable generation ; my father's house being of that rank that is meanest and most despised of all the families in the land."¹ The official records of the county, however, show that the Bunyans had owned land near Bedford for four hundred years. His grandfather was a storekeeper. His father was less fortunate, being a tinker, a mender of pots and kettles, a trade which, like that of umbrella-menders and knife-grinders of to-day, was looked down upon and regarded as uncertain by men of more settled occupations. His father was so poor that he was exempted from paying the county tax on fireplaces. But he seemed ambitious for his son, for Bunyan says he "put me to school, to learn both to read and write ; the which I also attained, according to the rate of other poor men's children ; though to my shame I confess I did soon lose that little I learnt, even almost utterly."¹ He soon left school and learnt his father's trade, by means of which he supported himself comfortably.

As a boy he was full of fun and enjoyed life. He very often went fishing and boating, and twice had narrow escapes from drowning. He was very daring and frequently ran into unnecessary danger. Once, he says, "being in the field with one of my companions, it chanced that an adder passed over the highway ; so I, having a stick in my hand, struck her over the back, and having stunned her, I forced open her mouth with my stick, and plucked her sting out with my fingers ; by which act, had not God been merciful unto me, I might, by my desperateness, have brought myself to mine end."² The only

¹ Bunyan's *Pilgrim's Progress and Grace Abounding*, edited by E. Venables, Clarendon Press Series, 1900, p. 297.

² *Ibid.*, p. 300.

thing that worried him was bad dreams; in their vividness and terror can be seen his active conscience and power of telling stories, which developed later in his writings. He knew little and cared less about religion, except that it made him tired to see people read religious books. He wanted "a ballad, a news-book, George on horseback, or Bevis of Southampton; some book that teaches curious arts, that tells of old fables."¹

When he was sixteen, his mother died, and in two months his father remarried. John resented this insult to his mother's memory, and left home to join the army. He enlisted either in a spirit of bravado or to escape annoyance at home. He was not influenced by patriotic zeal for or against the King, because to this day no one knows whether he fought for the Parliament or for the King. It is probable that he fought against Charles II, because Bedfordshire was one of the strongholds from which Parliament drew its main strength and supplies. His military service, however, was short, as he was not old enough to enter the army until November, 1645, and the army was disbanded in 1646. One incident he never forgot. "When I was a soldier, I, with others, were drawn out to go to such a place to besiege it; but when I was just ready to go, one of the company desired to go in my room; to which when I had consented, he took my place; and coming to the siege,² as he stood sentinel, he was shot in the head with a musket bullet, and died."³

Several years later Bunyan married an orphan. The young couple were as poor as poor could be, for they did not have "so much household stuff as a dish or a spoon." But his wife was a good woman, and chiefly through her influence Bunyan's life was completely changed. She talked to him of her godly father, who had lived a strict and holy life, both in word and

¹ Venables' *Life of Bunyan*, p. 29.

² Probably the siege of Leicester.

³ *Grace Abounding*, p. 300.

Christian's life. His sensitive conscience told him that it was sinful for him to join with the other young fellows of the village in ringing the church bells on Sabbaths and holidays. It was hard for him at first to give up this amusement, and he used to go and watch the others. But this seemed unbecoming also, and he feared that one of the bells might fall. He sought safety by standing under one of the beams ; but his fearful imagination drove him to the door, because the falling bell might hit the wall and bounce under the beam. Finally he fled from the door, for what would happen if the steeple itself should fall ? A harder thing to stop was dancing, but after a year's struggle he gave this up also. Now he felt satisfied, for he thought "no man in England could please God better than I." ¹

But he soon saw the folly of his belief. One day as he went to Bedford to work, he passed by "three or four poor women sitting at a door, in the sun, talking about the things of God." He drew near to hear what they said, for he was a brisk talker in matters of religion, much like *Talkative* whom *Christian* met, ² willing to talk with any man in any place. But he did not understand these women, for they spoke humbly of their own unworthiness, of Christ's love to them ; and they "spake as if joy did make them speak." Theirs was a religion of love ; Bunyan's had been a religion of rules, like the Pharisee's. He left them and went on to his work, but he could not forget what they had said. He came back to talk with them as often as he could. He began to read the Bible with new eyes ; and "indeed then I was never out of the Bible, either by reading or meditation." His faith in the Bible was absolute, like that of a child. He believed every sentence literally, without considering when and where it was spoken. He accepted the words of the Bible as they stood ; he did not try to interpret them, but he applied them directly to his own

¹ *Grace Abounding*, p. 306.

² See p. 100.

life. He found much said in the Bible about faith, but he did not think that he understood what it was. Once while walking to Bedford he thought he would see whether he had faith. If he had, he could say to the puddles in the road, "Be dry," and to the dry places, "Be puddles." But he was afraid to make this test, for he thought that if the puddles did not dry up, he would know that he was surely condemned to hell.¹

Finally he asked the old women for advice, and they sent him to their pastor. But even with the pastor's counsel, Bunyan suffered agonies from his doubts. He was helped most by an old book called *Comment on the Galatians*, by Martin Luther, a man with a conscience as strong as Bunyan's. He said, "I do prefer this book of Martin Luther upon the Galatians (excepting the Holy Bible), before all the books that ever I have seen, as most fit for a wounded conscience."²

About 1653 he was received into the church at Bedford, being baptized in the river. Two years later he moved to Bedford, then a town of one thousand inhabitants, and became a deacon in the church. His faithful wife died, leaving to his care two sons and two daughters, one of whom was blind. He himself was in poor health; he thought he was going to die, for he was inclined to consumption, which made him very weak. He seems to have recovered completely, for even after his imprisonment of twelve years, a friend described him as a healthy man, "tall of stature, strong-boned, though not corpulent, somewhat of a ruddy face, with sparkling eyes, wearing his hair on his upper lip, after the old British fashion; his hair reddish, but in his later days time had sprinkled it with grey; his nose well-set, but not declining or bending; his mouth moderately large, his forehead something high, and his habit always plain and modest." His religious experience had sobered and humbled him. "He appeared in countenance to be of a stern and rough temper, but in his conversation he was mild and

¹ *Grace Abounding*, p. 311.

² *Ibid.*, p. 334.

affable, not given to loquacity or much discourse in company, unless some urgent occasion required it, observing never to boast of himself or his parts, but rather to seem low in his own eyes, and submit himself to the judgment of others.”¹

Before he moved to Bedford, Bunyan had led the life of an ordinary workman. But now he began to take an active part in the religious life of the community. His friends in the church urged him earnestly to speak in meeting. Although he was much frightened, he spoke several times, to the great pleasure and comfort of his hearers. He then began to accompany some of the more experienced men when they went off into the country to speak to small gatherings. He was so successful in helping his hearers that he was finally appointed “a preacher of the Word,” especially for the villages around Bedford. Although he continued to work at his trade, his chief work was preaching.

As a preacher he was very popular. He would talk wherever people came to listen, in barns, in the woods, on village greens, and in small churches. The country people came in to hear him by hundreds from all parts. The first time he preached after he was released from prison, the barn was not large enough to hold the listeners. A contemporary biographer said: “When Mr. Bunyan preached in London, if there were but one day’s notice given, there would be more people come together than the meeting-house could hold. I have seen, by my computation, about twelve hundred at a morning lecture by seven o’clock on a working day, in the dark winter time. I also computed about three thousand that came to hear him one Lord’s Day in London, at a town’s-end meeting-house, so that half were fain to go back again for want of room, and then himself was fain at a back door to be pulled almost over people to get upstairs to his pulpit.”²

His success as a preacher was due to four things: his feeling of personal inspiration from God, his earnestness, his lack of

¹ Venables' *Life of Bunyan*, p. 162.

² *Ibid.*, p. 141.

sectarian narrowness, and his humility. He spoke, he says, "as if an angel of God had stood by at my back to encourage me. . . . God did put me forward to labour with great diligence and earnestness, to find out such a word as might, if God would bless it, lay hold of, and awaken the conscience." He always spoke from his own experience. "I never endeavoured to, nor durst make use of other men's lines, though I condemn not all that do, for I verily thought, and found by experience, that what was taught me by the Word and Spirit of Christ, could be spoken, maintained, and stood to by the soundest and best established conscience." "I preached what I felt, what I smartingly did feel, even that under which my poor soul did groan and tremble to astonishment."¹ He did not make mere general statements; he picked out a particular person and a particular sin, and spoke of that sin to that person. He avoided all references to disputes among religious people. He knew that no man was ever converted from sin by listening to a controversy about the small points of church doctrine. In fact, it is impossible from his published sermons and writings to discover to what religious sect he belonged, as the principles of religion which he emphasizes are common to all of the more pronounced Protestant sects. At first he was harshly opposed by the ministers of the Established Church; but he was wise enough not to render railing for railing. He paid little attention to the false rumors spread about him. Some said he was a witch, a Jesuit, a highwayman. One accusation, however, received from him a most emphatic denial. He was accused of immorality toward women. To this he replied: "My foes have missed their mark in this their shooting at me. I am not the man. I wish that they themselves be guiltless. If all the fornicators and adulterers in England were hanged by the neck till they be dead, John Bunyan, the object of their envy, would be still alive and well."²

¹ *Grace Abounding*, pp. 379-382.

² *Ibid.*, p. 389.

From the very beginning of his ministry Bunyan was humble. He took up the work with great fear and trembling at the sight of his own weakness. Very often he would go to the pulpit door full of guilt and terror. Sometimes he was much discouraged, "fearing that I should not be able to speak the Word at all to edification; nay, that I should not be able to speak sense unto the people; at which times I should have such a strange faintness and strengthlessness seize upon my body that my legs have scarce been able to carry me to the place of exercise."¹ Whenever the success of his talks tempted him to pride, he remembered what St. Paul had said to the talkative Corinthians, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."² He frankly acknowledged that often his greatest and what he considered his best efforts were in vain. "I have observed that a word cast in by the by hath done more execution in a sermon than all that was spoken besides; sometimes also when I have thought I did no good, then I did the most of all; and at other times when I thought I should catch them I have fished for nothing."³ One day as he was leaving the church, a friend thanked him for his sweet discourse. Bunyan replied sincerely, but hardly politely, "Ay, you need not remind me of that; for the Devil told me of it before I was out of the pulpit."⁴

His preaching led to two most important changes in his life: to his work as a writer and to his imprisonment. His first book, strange to say, was controversial in character, a defense of Jesus Christ and the New Testament⁵ against the mystical interpretation of the Quakers, who had lately come to Bedford and with whom Bunyan had had many public discussions about the reality

¹ *Grace Abounding*, p. 384.

² See *1 Corinthians*, xiii. 1-2.

³ *Grace Abounding*, p. 383.

⁴ Offor's Introduction to *Works of Bunyan*, Vol. III, p. lxx.

⁵ *Some Gospel Truths Opened*, by that unworthy servant of Christ. John Bunyan, London, 1656, 12mo.

of the life of Christ on earth. A Quaker named Edward Burrough quickly published a reply, which in turn was answered by Bunyan. He wrote four other pamphlets of controversy on church doctrine. In his other works there is a broad catholic spirit, which rises above disputes. All in all, he wrote sixty books and pamphlets, most of which were sermons that he had enlarged after preaching. They all point out the sin of men and the love of God ; their purpose is to lead men from sin to God. He wrote as he preached, for the lowly people with whom he lived. All of his books are simple in language and construction and filled with Bunyan's personal earnestness. They were printed on coarse, cheap paper, and sold at a low price. They were so popular that they were often reprinted during his life. Very few of these early editions are in existence to-day. The people who bought them were men who had no libraries, and who read and reread them until they fell apart.

Most of his writings are not read to-day except by his warm admirers and by religious enthusiasts. But besides the *Pilgrim's Progress*, which is the most popular book in the English language, three of Bunyan's works are still read, probably more often than anything published during his lifetime, except Milton's poems and Walton's *Complete Angler*. They are, arranged in order of their present popularity, *Grace Abounding*, the *Holy War*,¹ and the *Life and Death of Mr. Badman*.² The quotations that have been made from *Grace Abounding* give an idea of its simplicity and earnestness. It is a record of his conversion from sin ; he says little of the changes in his outward life, but he tells in graphic detail his inmost thoughts, the terrors of his sins, his doubts of salvation, and his final happiness in working for God.

¹ The *Holy War* made by Shaddai upon Diabolus for the regaining of the metropolis of the world. London, 1682, 8vo.

² The *Life and Death of Mr. Badman*, presented to the world in a familiar dialogue between Mr. Wiseman and Mr. Attentive, London, 1680, 12mo.

His purpose in writing was by telling the story of his own conversion to remind his readers of what God had done for them. The style of the book is plain, such as the lowliest readers, even the farmers that spell out the words, can understand. He says : "I could also have stepped into a style much higher than this in which I have here discoursed, and could have adorned all things more than here I have seemed to do ; but I dare not. God did not play in convincing of me ; the Devil did not play in tempting of me ; neither did I play when I sunk as into a bottomless pit, when the pangs of hell caught hold upon me : wherefore I may not play in my relating of them, but be plain and simple, and lay down the thing as it was. He that liketh it, let him receive it ; and he that does not, let him produce a better."¹ There probably has never been a "better" record of religious development written ; the only one to be compared with it is the *Confessions* of St. Augustine. Six editions of it were published during his life and more than fifty since. "This book, if he had written no other, would stamp Bunyan as one of the greatest masters of the English language of his own or any other age."²

Macaulay says that if the *Pilgrim's Progress* did not exist, the *Holy War* would be the best allegory that ever was written.³ It is the story of the defense of a city named "Mansoul" by Prince Emmanuel (Christ) from the attacks of Diabolus (Satan). Although it is more complete in detail than the *Pilgrim's Progress*, more carefully constructed, its characters are less lifelike, and its conclusion is unsatisfactory. The wanderings of *Christian* seem to end naturally when he is admitted within the gates of the Cœlestial City. But the *Holy War* has no ending ; the account is merely broken off, after Prince Emmanuel has three times successfully defended the city.

¹ *Grace Abounding*, p. 295.

² *Venables' Life of John Bunyan*, p. 127.

³ *Encyclopædia Britannica*, article on Bunyan.

But we feel that there will be many more attacks on the city, and possibly some may not be repulsed. "The *Holy War* would have entitled Bunyan to a place among the masters of English literature. It would never have made his name a household word in every English-speaking family on the globe."¹

His other important work, the *Life and Death of Mr. Badman*, also suffers by comparison with the *Pilgrim's Progress*. Bunyan wrote it as a supplement to the First Part of the *Pilgrim's Progress*. Like the *Plain Man's Pathway to Heaven*, it is a dialogue in which the listener by skillful questions leads the main speaker to tell significant details. It is not an allegory, despite the allegorical device of abstract names; it is a "picture of vulgar English life in a provincial town, such as Bedford was when Bunyan lived there. . . . Bunyan conceals nothing, assumes nothing, and exaggerates nothing. He makes his bad man sharp and shrewd. He allows sharpness and shrewdness to bring him the rewards which such qualities in fact command. *Badman* is successful, he is powerful; he enjoys all the pleasures which money can buy; his bad wife helps him to ruin, but otherwise he is not unhappy, and he dies in peace. Bunyan has made him a brute, because such men do become brutes. It is the real punishment of brutal and selfish habits. There the figure stands: a picture of a man in the rank of English life with which Bunyan was most familiar, travelling along the primrose path to the everlasting bonfire, as the way to Emmanuel's Land was through the Slough of Despond and the Valley of the Shadow of Death. Pleasures can be found among the primroses, such pleasures as a brute can be gratified by. Yet the reader feels that, even if there was no bonfire, he would still prefer to be with *Christian*."²

Two of these books, *Grace Abounding* and the *Pilgrim's Progress*, were written while Bunyan was in prison for daring

¹ Froude's *Life of Bunyan*, English Men of Letters, p. 118.

² *Ibid.*, p. 111.

to preach the Gospel without the sanction of the Established Church. When Charles II came back to England in 1660, the old laws, passed in the reign of Elizabeth against the Puritans or Dissenters, were revived. Heavy fines were imposed on those men who stayed away from the parish church. If any man who was not a regularly appointed clergyman dared to speak to a congregation or to conduct religious services except according to the ritual of the Established Church, he was cast into prison.

Bunyan did not give up his preaching. On November 12, 1660, he went thirteen miles from Bedford to the small hamlet of Samsell to speak. Here he heard that the neighboring justice had issued a warrant for his arrest. His friends urged him to withdraw without holding the meeting. Bunyan, however, decided that as he had shown himself courageous thus far in his preaching, he must not now be a coward. He had been singled out as one of the first Dissenters to be arrested; if then he attempted to escape, all his brethren would be discouraged. He therefore cheerfully and bravely opened the meeting with prayer and began to speak. But he was interrupted by the constable who arrested him. The next morning he was examined before Justice Wingate, whose family had suffered much several years before when the Dissenters were in power. But the justice realized that Bunyan was a mild offender because he had not attacked the authority of the State, and he merely asked him to give bonds to keep the peace. Bunyan refused to permit his friends to offer bond, for he said he would preach again as soon as he was liberated. He was therefore committed to the county jail in Bedford.

Seven weeks later he was tried in the county court for having "devilishly and perniciously abstained from coming to church to hear Divine Service" and as "a common upholder of several unlawful meetings and conventions, to the great disturbance and distraction of the good subjects of the kingdom."¹ The

¹ Venables' *Bunyan*, p. 91.

judges were men who hated Puritanism, and as Bunyan had clearly broken the law, they sent him back to jail. Nor would the local authorities recommend his release in April, 1661, when many prisoners were freed because of the coronation of Charles II. His wife, for he had married again, went to London and made an appeal to the House of Lords. But they said that his case was not within their jurisdiction. The regular court refused to reconsider his case, although Bunyan through his wife made three petitions for a new trial. He remained in jail until the summer of 1666, when he was released for a few weeks. But he was soon found preaching again and sent back to jail for another six years.

These twelve years of prison life were far from idle, although the young man of thirty must have found the confinement very irksome. In the beginning and during the later years of his imprisonment, he had a great deal of liberty, being allowed to attend religious services, and sometimes to preach. Once at least he went as far as London. The hardest thing for him to bear was the separation from his family, whom he helped to support by making long-tagged laces. He was busy also in preaching to his fellow-prisoners, and acting as a prison chaplain; and his parishioners were allowed to visit him for advice. He found time, moreover, to write some little books, chiefly enlargements of prison sermons. Nine of these were published during the first six years of his imprisonment, the last and most important being *Grace Abounding*. During the last six years he wrote little, publishing only two small books.

Bunyan's release from prison was the result of the Declaration of Indulgence, issued by Charles II, suspending the penal laws against all Nonconformists or Dissenters. This was probably intended to relieve the Roman Catholics, but Charles did not openly acknowledge his union with that body until just before his death. Bunyan and his fellow-prisoners petitioned the King for pardon, which was granted on September 13,

1672, although Bunyan was probably released early in May, because on the 9th of May he was licensed to preach.

He was at once elected pastor of the church at Bedford and took a supervising charge over other Nonconforming churches in the neighborhood, which he frequently visited and encouraged, so that he soon received the name of "Bishop" Bunyan. As a pastor he watched closely over the lives of his congregation, but he was too busy to keep any records of his own life. In the records of the church written by him are many evidences of his personal work in reproof. For instance, John Rush, with the full assent of the congregation, was cast out of the church, "for being drunk after a very beastly and filthy manner, that is above the ordinary rate of drunkards, for he could not be carried home from the Swan to his own house without the help of no less than three persons, who, when they had brought him home, could not present him as one alive to his family, he was so dead drunk." The congregation resolved that "some days be set apart for humiliation with fasting and prayer to God, because of some disorders among some in the congregation, specially for that some have run into debt more than they can satisfy, to the great dishonor of God and scandal of religion."¹

Bunyan also took up his old trade and soon was able not only to support his family, but to give up a large part of his time to church work. His pen was very active, for thirty more pamphlets were published before his death, and sixteen left in manuscript. In 1685 he made his will, in which he left his "goods, chattels, debts, ready money, plate, rings, household stuffs, apparel, utensils, brass, pewter, bedding, and all other his substances whatsoever," to his well-beloved wife. These goods amounted to more than two hundred dollars. His wants were few; his was indeed the "simple life." His house was "a small cottage, such as labourers now occupy, with three small rooms on the ground floor, and a garret with a diminu-

¹ Brown's *Life of John Bunyan*, New York, 1888, p. 248.

tive dormer window under the high-pitched tiled roof. Behind stood an outbuilding which served as his workshop."¹ Several times he was offered larger churches and salaries, especially in London, but he preferred to remain with his friends in his own home at Bedford. On one of his visits to London, a merchant, who admired him very much, offered to take his son into his business without the customary fee of apprenticeship. But Bunyan declined, saying, "God did not send me to advance my family, but to preach the Gospel."

In the spring of 1675 Bunyan was imprisoned for the third time, after Charles II had repealed the Act of Indulgence and announced that no Nonconforming meeting could be held. Bunyan, however, was soon released by the aid of some friends after six months of confinement. Ten years later James II attempted to weaken the Established Church by removing all restrictions from Nonconformists. Indeed, he went further and tried to secure their political aid by appointing them to the local governing bodies. When the King's commissioners came to Bedford, they first sought the advice of Bunyan. He suspected the scheme and refused to lend his assistance. Later he indignantly rejected a bribe.

He did not live to see the further attempts of the King, for he died in the summer of 1688. His death was caused by his zeal in pastoral work. He died as he had lived,—working for others. A young neighbor heard that his father had disinherited him because of a quarrel. He asked Bunyan to visit his father and to reconcile them. Bunyan cheerfully rode off to the father in Reading, and succeeded in uniting father and son. He set out to return by way of London, but the forty-mile ride to London was through heavy rains, and when Bunyan reached the city, he was sick. For twelve days he lay at a friend's house and finally died on the 31st of August. He was buried in Bunhill Fields, London.

¹ Venables' *Life of Bunyan*, p. 140.

THE PILGRIM'S PROGRESS

Ever since Dr. Samuel Johnson remarked that Bunyan may have read Spenser's *Faery Queen*, and that the *Pilgrim's Progress* begins very much like Dante's *Divine Comedy*, scholars have busied themselves in trying to find the sources of the story, and in picking out the books which Bunyan must have read before writing it. But the truth seems to be that he made it up out of his own head. To be sure, there are many points of resemblance between it and earlier allegories, all of which treat of man's spiritual life under the symbolism of a journey to the Heavenly City.¹ One of the most popular of these early allegories was the *Pilgrimage of Man*, written in three parts, or *Pilgrimages*, by a Frenchman, Guillaume de Deguileville, between 1330 and 1360. Only the second part was printed in English before Bunyan's time, under the title of the *Pilgrimage of the Soul*; but there is not the slightest resemblance between this and the *Pilgrim's Progress*. In the first *Pilgrimage*, however, are many things that remind us of Bunyan's story. Both profess to be dreams, represent the Christian life as a pilgrimage, in which the pilgrim needs a guide, is equipped with armor, passes through dangerous valleys, wanders from the right path, and has a vision of the Heavenly City. Bunyan, however, could hardly have read this, because it was printed only in French, and it seems impossible that Bunyan could read any language except English. There were several English translations in manuscript form, but manuscripts were expensive, and were not likely to be read by a poor tinker, struggling to earn a living for his family after many years of imprisonment. The *Pilgrim's Progress* was written during Bunyan's third imprisonment,

¹ For a scholarly discussion of this entire subject, see J. B. Wharey's *Sources of Bunyan's Allegories*, Johns Hopkins Press, Baltimore, 1904.

in 1675. There were few books of any kind in prison; and, indeed, the only books which a visitor saw in Bunyan's home were the Bible and Foxe's *Book of Martyrs*.

Bunyan's own statement ought to be accepted as conclusive, for if he was anything, he was truthful. In his prefatory "Apology,"¹ he says that he wrote it only for his own amusement and at odd moments, while he was writing a more serious book about the "Way and Race of Saints in this our Gospel-day." All books that have as many readers as the *Pilgrim's Progress* suffer from groundless charges of the author's unacknowledged indebtedness to others. Such a rumor reached Bunyan's ears. In reply he said:—

"It came from mine own heart, so to my head,
And thence into my fingers trickled;
Then to my pen, from whence immediately
On paper I did dribble it daintily.

Manner and matter too was all mine own,
Nor was it unto any mortal known,
Till I had done it. Nor did any then
By books, by wits, by tongues, or hand, or pen,
Add five words to it, or write half a line
Thereof: the whole, and every whit, is mine."²

At another time he said: "I dare not presume to say that I know I have hit right in everything; but this I can say, I have endeavoured so to do. True, I have not for these things fished in other men's waters; my Bible and Concordance are my only library in my writings."³ "This emphatic denial of any indebtedness to other writers, the extreme improbability of any personal acquaintance on Bunyan's part with the writings of Deguileville, the utter lack of any close, specific likeness between a single character or incident in the *Pilgrim's Prog-*

¹ See p. 3.

² Preface to the *Heavenly Footman*, Works, Vol. III, p. 375.

³ Preface to *Solomon's Temple Spiritualized* (1688), Works, III, p. 464.

ress and a corresponding character or incident in the *Pilgrimage of Man* — these combined make it difficult to believe that Bunyan had ever read, or even heard, the story of Deguileville's allegory."¹

For his later allegory of the *Holy War* Bunyan was somewhat indebted to Bernard's *Isle of Man*,² a popular English allegory, which had reached its fourteenth edition before the *Pilgrim's Progress* was written. The *Isle of Man* "is not without wit, its meaning is clear, while its attacks upon bigotry, shams, godlessness in whatever form, its hostility to the Papists, its attitude of liberality towards the Nonconformists — make it just the book that would have received the hearty approval of Bunyan."³ Both the *Holy War* and the *Isle of Man* "have as their root-idea the contest for supremacy in the human soul between the forces of good and the forces of evil." Many of the incidents, and even the names, are alike. But with the exception of the trial scene, the *Pilgrim's Progress* and the *Isle of Man* have no incidents in common. In fact the resemblances between the *Pilgrim's Progress* and earlier allegories are so general and conventional that it is impossible to select any particular allegory as its prototype.

Bunyan found so much delight in creating the story of the *Pilgrim* that he showed it to his friends, some of whom urged him to publish it, but others objected to it, because in their Puritan opinion it was too light and fanciful a way of treating such a serious question as man's salvation and responsibility to God. He decided to test which advice was the better by publishing it. Accordingly, early in 1678 it appeared, a small octavo volume of two hundred and fifty pages, of yellowish gray paper. The first edition was soon sold for one shilling and sixpence a

¹ Wharey, p. 67.

² The *Isle of Man*, or the Legal Proceeding in Manshire against Sin, by Richard Bernard, London, 1627.

³ Wharey, p. 89.

copy, and before a year passed, two more editions were issued. These were considerably larger than the first edition, chiefly because of the introduction of *Mr. Worldly Wiseman* and of additions to the story of *Mr. By-ends*.¹ The first two editions were not illustrated; the crude cuts and verses which are reproduced in this book appeared in later editions during Bunyan's life. Before he died, eleven editions were published and more than one hundred thousand copies sold.

Two years later he wrote the *Life and Death of Mr. Badman* as a supplement to the *Pilgrim's Progress*, but it was too much of a contrast and not enough of a continuation. In 1684 he published the *Second Part of the Pilgrim's Progress*, in which the adventures of *Christian's* wife are told. Like most continuations it is inferior to the *First Part*. The narrative proceeds more slowly, being often interrupted by long dialogues and many references to the *First Part*. It is less skillfully constructed and in some places seems inconsistent. Many of the places which *Christian* passed through have been much altered by the time of his wife's visit. *Vanity Fair*, from which he barely escaped with his life, welcomes her into its midst, where she dwells in security, mingling with the people of the city, and where her sons marry and have children of their own. Indeed, their marriages are very surprising to us; we are puzzled to account for the lapse of time, for in the beginning of the *Second Part*, they are called "babes" and are treated like little children.² The pilgrims do not force their way, but are under the personal conduct of a champion. We are less interested in the struggles, because all the time we feel that the immortal guide can come to no harm. Our sympathy is not centered on the story of one pilgrim, but is widespread, going forth with encouragement to the many weak and weary pilgrims who one by one come under *Great-heart's* protection. Like Bunyan himself, we are especially drawn to *Mr. Fearing*.

¹ See pp. 21-32, 134-140, 143-145.

² See note on 342 20.

In such a character Bunyan's art rises above the moral purpose of the allegory. His humanity is nowhere more evident. For instance, when *Mr. Fearing* came to the bridgeless river, Bunyan says: "I took notice of what was very remarkable: the water of that river was lower at this time than ever I saw it in all my life; so he went over at last not much above wet-shod."¹ The greatest contrast between the two Parts is found in the accounts of the Valley of *Humiliation*.² Here *Christian* had his fierce fight with *Apollyon*; but his wife, *Mercy*, and *Mr. Fearing* found it a place of calmness and delight.

The *Pilgrim's Progress* was written for the common people who read few books; and among them it has always been popular. Its popularity has gradually increased until now all classes of people, both young and old, even the most cultured, enjoy the simple story of *Christian*. Macaulay says "it is perhaps the only book about which, after the lapse of a hundred years, the educated minority has come over to the opinion of the common people."³ Some of the scholars, however, had always sided with the common people in appreciation of Bunyan's work. The two men who did most to belittle his work were Addison and Cowper. Addison said that he never knew an author that had not his admirers, for Bunyan and Quarles pleased as many readers as Dryden and Tillotson. But his contemporary, Dean Swift, a scholar of stronger intellect, said: "I have been better entertained and more informed by a few pages in the *Pilgrim's Progress* than by a long discussion upon the will and the intellect, and simple or complex ideas." When we read Cowper's lines

"I name thee not lest so despised a name,
Should move a sneer at thy deserved fame,"

we must remember that the great Samuel Johnson said that the *Pilgrim's Progress* was one of the three books which all

¹ See p. 326.

² See pp. 74-81, 305-311.

³ *Encyclopædia Britannica*, article on John Bunyan.

readers wished longer. One day he took Bishop Percy's little daughter on his knee and asked her what she thought of the *Pilgrim's Progress*. The child answered that she had never read it. "No!" replied the doctor; "then I would not give one farthing for you;" and he set her down and took no further notice of her.¹

The popularity of the *Pilgrim's Progress* may be traced to a combination of causes. It is an allegory of practical religion told in simple words. The allegorical form has always been popular. As in riddles and metaphors, we find pleasure in guessing the underlying meaning, in interpreting the story. All of us like stories; we have not squelched the craving we had when as youngsters on our mother's or father's lap, we begged, "Tell us a story." Like Defoe, Bunyan can tell a good story. Even though he warns us in the beginning and constantly throughout the story, that it is all a dream, we cannot believe that the men are not really living. Unlike creatures of the fancy, they seem of the same flesh and blood as we are. His good men are not always good, his bad men are not always bad; they vary in conduct as we do. The characters of allegories are usually non-human distillations of virtues and vices, appealing to our intellect but not to our feelings. But Bunyan was too much of a realist to write of abstractions. His humanity, although it may mar the art of the allegory, has given lifelike interest to his story, which Macaulay says has been read by many thousands with tears. We can easily point out among our acquaintances a *Mr. Pliable*, a *Mr. Ignorance*, several *Mr. Talkatives*, a *Mr. Worldly Wiseman*, a *Mr. By-ends*. Because of his intense realism Bunyan has often been spoken of as the father of the English novel. With *Robinson Crusoe* and *Gulliver's Travels*, the *Pilgrim's Progress* is one of the greatest realistic books of the English language.

The events seem lifelike; they follow each other rapidly and

¹ Croker's *Boswell*, p. 838.

consistently. Without permitting us to grow tired, Bunyan hurries us along, direct to the climax and natural end of the story, by the straight and narrow path, making even fewer deviations than *Christian*. He was energetic enough to realize what he wanted to say and to say it without wandering from the story. Most allegories are one part story and nine parts side issues. The directness and unity of the story of *Christian* have held for it many readers who would be lost in despair in the wanderings of the *Faery Queen*. Lack of form and of unity is the chief defect of Spenser's allegory. The scholarly poet seemed to care little whither he led his readers, where his poem was going to end, so long as he moved in music amid beautiful scenes and romantic persons. The *Faery Queen*, formed from the forces that opposed Puritanism, is the greatest romantic allegory; the *Pilgrim's Progress*, born of Puritanism, is the greatest realistic allegory. The *Pilgrim's Progress* has often been compared to Dante's *Divine Comedy*. In style both are realistic. Bunyan's idea and illustrations are taken from the Bible and the lives of English workmen; Dante's from the rich stores of classical learning. In subject they are complements of each other. Bunyan tells of the experience of a pilgrim in reaching Heaven; Dante of what happened after he got into Heaven.

Another prominent cause of the popularity of the story is its subject. To escape punishment for misdeeds in this world and to get life everlasting in the world to come is almost the only subject in which all men alike are interested. On his way to the Cœlestial City *Christian* meets only those obstacles which hinder all men on such a road. Consequently every reader may take the path of *Christian* as the course for his own race through life. This breadth of interest and universal sympathy is remarkable when we remember that Bunyan was imprisoned for more than twelve years because he would not renounce the peculiar religious beliefs of his sect. In this story are no traces of these beliefs, nor of any fanaticism. It is almost always

the first book after the Bible to be translated by missionaries into the language of the natives. Nor are there any references in it to the political circumstances of the time. Bunyan was always a loyal subject.

Although his words are homely, they are never coarse or unclean. There are no words to shame the modest reader. In this respect Bunyan excels Spenser, who frequently dwells on vulgar scenes. In fact in this Bunyan is unique of his time; few books of his day are free from vulgarity, which although accepted then, is not permitted now. The coarseness of *Gulliver's Travels* by Dean Swift emphasizes by contrast the cleanliness of the book of "Bishop" Bunyan.

In telling a good story on an interesting subject, Bunyan was wise enough to use simple language. He realized, like Macaulay, that the words of a writer should be limited not by his own memory, but by the minds of his readers. He was a plain man writing for plain people. He chose his words from the one book which all his readers had read. His English is the simple English of the Bible; ninety-nine of every hundred words he uses are found in the Bible. A few Latinisms have crept in from his constant reading of Foxe's *Book of Martyrs*; but he used more Anglo-Saxon words than any writer since Chaucer. We are almost never compelled to turn to the dictionary to understand a sentence in the *Pilgrim's Progress*. The few words which are not recognized as old acquaintances are bits of slang which have passed out of use, such as "all-to-be-fooled," "runagate." A few phrases seem peculiar, but they are the forcible phrases of his fellows, and their very oddity makes them emphatic to us. As Macaulay says: "There is no book in our literature on which we would so readily stake the fame of the old unpolluted English language, no book which shows so well how rich that language is in its own proper wealth and how little it has been improved by all that it has borrowed."¹

¹ Essay on Southey's *Edition of Pilgrim's Progress*.

BIBLIOGRAPHY

- The Works of John Bunyan*, edited by George Offor, 3 vols. Edinburgh. 1853. 8vo.
- The Pilgrim's Progress*, accurately printed from the First Edition, with notices of all the subsequent additions and alterations made by the author himself; edited by George Offor. London. 1847. 8vo.
- The Pilgrim's Progress and Grace Abounding*, edited by Edmund Venables. Second Edition. Oxford. 1900. 8vo.
- John Brown's *John Bunyan, his Life, Times, and Work*. Third Edition. Boston. 1888. 8vo.
- J. A. Froude's *Bunyan*, in English Men of Letters Series. London. 1880. 8vo.
- Edmund Venables' *Life of John Bunyan*, in Great Writers Series. 1888. 8vo.
- Edmund Venables' *John Bunyan*, in Dictionary of National Biography.
- T. B. Macaulay's *John Bunyan*, in Encyclopædia Britannica.
- T. B. Macaulay's Essay on the *Pilgrim's Progress*, in his Works. 8 vols. London. 1866. 8vo. Vol. VII, pp. 297-309.
- J. B. Wharey's *Sources of Bunyan's Allegories*, Johns Hopkins Press. Baltimore. 1904.

THE
PILGRIM'S PROGRESS

FROM
THIS WORLD
TO
THAT WHICH IS TO COME

DELIVERED UNDER THE SIMILITUDE OF A

DREAM

WHEREIN IS DISCOVERED

THE MANNER OF HIS SETTING OUT, HIS DANGEROUS
JOURNEY, AND SAFE ARRIVAL AT THE
DESIRED COUNTRY

BY
JOHN BUNYAN

I have used similitudes. Hosea 12. 10



THE AUTHOR'S APOLOGY° FOR HIS BOOK

*WHEN at the first I took my Pen in hand
Thus for to write°; I did not understand
That I at all should make a little Book
In such a mode; Nay, I had undertook
To make another, which when almost done,
Before I was aware I this begun.°*

*And thus it was: I writing of the Way°
And Race of Saints, in this our Gospel-day,
Fell suddenly into an Allegory
About their Journey, and the way to Glory,
In more than twenty things which I set down:
This done, I twenty more had in my Crown,°
And they again began to multiply,
Like sparks that from the coals of fire do fly.
Nay then, thought I, if that you breed so fast,
I'll put you by yourselves, lest you at last
Should prove ad infinitum,° and eat out
The Book that I already am about.*

*Well, so I did; but yet I did not think
To shew to all the World my Pen and Ink
In such a mode; I only thought to make
I knew not what: nor did I undertake
Thereby to please my Neighbour; no not I,
I did it mine own self to gratifie.*

*Neither did I but vacant seasons spend
In this my Scribble; nor did I intend*

*But to divert myself in doing this
From worser^o thoughts which make me do amiss.*

*Thus I set Pen to Paper with delight,
And quickly had my thoughts in black and white.*

5 *For having now my Method by the end,
Still as I pull'd,^o it came; and so I penn'd
It down, until it came at last to be
For length and breadth the bigness which you see.*

10 *Well, when I had thus put mine ends together,
I shew'd them others, that I might see whether
They would condemn them, or them justifie:
And some said, Let them live; some, Let them die;
Some said, John, print it; others said, Not so:
Some said, It might do good; others said, No.*

15 *Now was I in a straight,^o and did not see
Which was the best thing to be done by me:
At last I thought, Since you are thus divided,
I print it will, and so the case decided.*

20 *For, thought I, some I see would have it done,
Though others in that Channel do not run.
To prove then who advised for the best,
Thus I thought fit to put it to the test.*

25 *I further thought, if now I did deny
Those that would have it thus, to gratifie,
I did not know but hinder them I might
Of that which would to them be great delight.*

30 *For those which were not for its coming forth,
I said to them, Offend you I am loth,^o
Yet since your Brethren pleased with it be,
Forbear to judge till you do further see.*

*If that thou wilt not read, let it alone;
Some love the meat, some love to pick the bone:
Yea, that I might them better palliate,^o
I did too with them thus Expostulate:*

May I not write in such a stile° as this?

In such a method too, and yet not miss

Mine end, thy good? why may it not be done?

Dark Clouds bring Waters, when the bright bring none.

5 *Yea, dark or bright, if they their Silver drops*

Cause to descend, the Earth, by yielding Crops,

Gives praise to both, and carpeth not at either,

But treasures up the Fruit they yield together;

Yea, so commixes both, that in her Fruit

10 *None can distinguish this from that: they suit*

Her well, when hungry; but, if she be full,

She spues out both, and makes their blessings null.

You see the ways the Fisher-man doth take

To catch the Fish; what Engines° doth he make?

15 *Behold how he engageth all his Wits;*

Also his Snares, Lines, Angles,° Hooks, and Nets.

Yet Fish there be, that neither Hook, nor Line,

Nor Snare, nor Net, nor Engine can make thine;

They must be grop'd for, and be tickled° too,

20 *Or they will not be catch'd, whate'er you do.*

How doth the Fowler seek to catch his Game

By divers means, all which one cannot name?

His Gun, his Nets, his Lime-twigs, Light, and Bell°;

He creeps, he goes, he stands; yea who can tell

25 *Of all his postures? Yet there's none of these*

Will make him master of what Fowls he please.

Yea, he must Pipe and Whistle to catch this;

Yet if he does so, that Bird he will miss.

If that a Pearl may in a Toad's head dwell,°

30 *And may be found too in an Oyster-shell;*

If things that promise nothing do contain

What better is than Gold; who will disdain,

That have an inkling° of it, there to look,

That they may find it? Now my little Book

*(Though void of all those Paintings^o that may make
It with this or the other man to take)*

*Is not without those things that do excel
What do in brave, but empty notions dwell.*

5 *Well, yet I am not fully satisfied,
That this your Book will stand, when soundly try'd.
Why, what's the matter? It is dark. What tho?*

10 *But it is feigned: What of that I tro^o?
Some men, by feigning words as dark as mine,
Make truth to spangle, and its rays to shine.
But they want solidness. Speak man thy mind.
They drown'd the weak; Metaphors make us blind.*

15 *Solidity indeed becomes the Pen
Of him that writeth things Divine to men;
But must I needs want solidness, because
By Metaphors I speak? Were not God's Laws,
His Gospel-Laws, in olden time held forth
By Types, Shadows, and Metaphors? Yet loth
Will any sober man be to find fault
20 With them, lest he be found for to assault
The highest Wisdom. No, he rather stoops,
And seeks to find out what by Pins and Loops,^o
By Calves, and Sheep, by Heifers, and by Rams,
By Birds, and Herbs, and by the blood of Lambs,
25 God speaketh to him. And happy is he
That finds the light and grace that in them be.*

30 *Be not too forward therefore to conclude
That I want solidness, that I am rude:
All things solid in shew not solid be;
All things in Parables despise not we;
Lest things most hurtful lightly we receive,
And things that good are, of our souls bereave.*

*My dark and cloudy words they do but hold
The Truth, as Cabinets inclose the Gold.*

*The Prophets used much by Metaphors
To set forth Truth ; yea, whoso considers
Christ,° his Apostles too, shall plainly see,
That Truths to this day in such Mantles be.*

5 *Am I afraid to say that Holy Writ,
Which for its Stile and Phrase puts down all Wit,
Is everywhere so full of all these things,
Dark Figures, Allegories ? Yet there springs
From that same Book that lustre, and those rays
10 Of light, that turns our darkest nights to days.*

*Come, let my Carper to his Life now look,
And find there darker lines than in my Book
He findeth any ; Yea, and let him know,
That in his best things there are worse lines too.*

15 *May we but stand before impartial men,
To his poor One I dare adventure Ten,
That they will take my meaning in these lines
Far better than his lies in Silver Shrines.°
Come, Truth, although in Swaddling-clouts,° I find,
20 Informs the Judgment, rectifies the Mind,
Pleases the Understanding, makes the Will
Submit ; the Memory too it doth fill
With what doth our Imagination please ;
Likewise it tends our troubles to appease.*

25 *Sound words I know Timothy is to use,°
And old Wives' Fables he is to refuse ;
But yet grave Paul him nowhere doth forbid
The use of Parables ; in which lay hid
That Gold, those Pearls, and precious stones that were
30 Worth digging for, and that with greatest care.*

*Let me add one word more. O man of God,
Art thou offended ? Dost thou wish I had
Put forth my matter in another dress,
Or that I had in things been more express ?*

*Three things let me propound, then I submit
To those that are my betters, as is fit.*

1. *I find not that I am denied the use
Of this my method, so I no abuse
Put on the Words, Things, Readers; or be rude
In handling Figure or Similitude,
In application; but, all that I may,
Seek the advance of Truth this or that way.
Denied, did I say? Nay, I have leave,
(Example too, and that from them that have
God better pleased, by their words or ways,
Than any man that breatheth now a-days)
Thus to express my mind, thus to declare
Things unto thee, that excellentest are.*

2. *I find that men (as high as Trees) will write
Dialogue-wise; yet no man doth them slight
For writing so: Indeed if they abuse
Truth, cursed be they, and the craft they use
To that intent; but yet let Truth be free
To make her sallies upon thee and me,
Which way it pleases God. For who knows how,
Better than he that taught us first to Plow,
To guide our Mind and Pens for his Design?
And he makes base things usher in Divine.*

3. *I find that Holy Writ in many places
Hath semblance with this method, where the cases
Do call for one thing, to set forth another;
Use it I may then, and yet nothing smother
Truth's golden Beams: nay, by this method may
Make it cast forth its rays as light as day.*

*And now, before I do put up my Pen,
I'll shew the profit of my Book, and then
Commit both thee and it unto that hand
That pulls the strong down, and makes weak ones stand.*

*This Book it chalketh^o out before thine eyes
 The man that seeks the everlasting Prize;
 It shews you whence he comes, whither he goes,
 What he leaves undone, also what he does;
 5 It also shews you how he runs and runs,
 Till he unto the Gate of Glory comes.*

*It shews too, who set out for life amain,
 As if the lasting Crown they would attain;
 Here also you may see the reason why
 10 They lose their labour, and like Fools do die.*

*This Book will make a Traveller of thee,
 If by its Counsel thou wilt ruled be;
 It will direct thee to the Holy Land,
 If thou wilt its directions understand:
 15 Yea, it will make the slothful active be;
 The blind also delightful things to see.^o*

*Art thou for something rare and profitable?
 Wouldest thou see a Truth within a Fable?
 Art thou forgetful? Wouldest thou remember
 20 From New-year's-day to the last of December?
 Then read my Fancies, they will stick like Burs,
 And may be to the Helpless, Comforters.*

*This Book is writ in such a Dialect
 As may the minds of listless men affect:
 25 It seems a novelty, and yet contains
 Nothing but sound and honest Gospel strains.*

*Would'st thou divert thyself from Melancholy?
 Would'st thou be pleasant, yet be far from folly?
 Would'st thou read Riddles, and their Explanation?
 30 Or else be drowned in thy Contemplation?
 Dost thou love picking meat? Or would'st thou see
 A man i' th' Clouds, and hear him speak to thee?
 Would'st thou be in a Dream, and yet not sleep?
 Or would'st thou in a moment laugh and weep?*

*Wouldest thou lose thyself, and catch no harm,
And find thyself again without a charm?
Would'st read thyself, and read thou know'st not what,
And yet know whether thou art blest or not,
5 By reading the same lines? O then come hither,
And lay my Book, thy Head, and Heart together.*

JOHN BUNYAN.

THE PILGRIM'S PROGRESS

IN THE SIMILITUDE OF A DREAM

AS I walk'd through the wilderness of this world, I lighted on a certain place where was a Den, and I laid me down in that place to sleep ; *The Jail.°*
and as I slept, I dreamed a Dream. I dreamed,
5 and behold I saw a Man cloathed° with Rags, Isa. 64. 6.
standing in a certain place, with his face from his Luke 14. 33.
own house, a Book in his hand, and a great Bur- Psal. 38. 4.
den upon his back. I looked, and saw him open Hab. 2. 2.
the Book, and read therein ; and as he read, he Acts 16. 31.
10 wept and trembled ; and not being able longer to contain, he brake out with a lamentable cry, saying *His outcry.*
What shall I do? Acts 2. 37.

In this plight° therefore he went home, and refrained himself as long as he could, that his Wife
15 and Children should not perceive his distress, but he could not be silent long, because that his trouble increased : Wherefore at length he brake his mind° to his Wife and Children ; and thus he began to talk to them : *O my dear Wife, said he, and you*
20 *the Children of my bowels, I your dear friend,° am in myself undone by reason of a Burden that lieth hard upon me ; moreover, I am for certain informed that this our City will be burned with* *This world.*
fire from Heaven ; in which fearful overthrow,
25 *both myself, with thee my Wife, and you my sweet Babes, shall miserably come to ruin, ex-*

cept (the which yet I see not) some way of escape can be found, whereby we may be delivered. At this his Relations were sore amazed ; not for that they believed that what he had said to them was 5 true, but because they thought that some frenzy^o distemper had got into his head ; therefore, it drawing towards night, and they^o hoping that sleep might settle his brains, with all haste they got him to bed : But the night was as troublesome 10 to him as the day ; wherefore, instead of sleeping, he spent it in sighs and tears. So, when the morning was come, they would know how he did ; He told them, *Worse and worse* : he also set to talking to them again, but they began to be hardened : 15 they also thought to drive away his distemper by harsh and surly carriages^o to him ; sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him : Wherefore he began to retire himself to his chamber, to 20 pray for and pity them, and also to condole his own misery ; he would also walk solitarily in the fields, sometimes reading, and sometimes praying : and thus for some days he spent his time.

Now,^o I saw upon a time, when he was walking 25 in the fields, that he was, as he was wont, reading in his Book, and greatly distressed in his mind ; and as he read, he burst out, as he had done before, crying, *What shall I do to be saved ?*

I saw also that he looked this way and that 30 way, as if he would run ; yet he stood still, because, as I perceived, he could not tell which way to go. I looked then, and saw a man named *Evangelist*, coming to him, and asked, *Wherefore dost thou cry ?*

He knew no way of escape as yet.

*Carnal
Physic for
a Sick Soul.*

Acts 16. 30.



*Christian no sooner leaves the World but meets
Evangelist, who lovingly him greets
With tidings of another; and doth show
Him how to mount to that from this below.°*

He answered, Sir, I perceive by the Book in my hand, that I am condemned to die, and after that to come to Judgment, and I find that I am not willing to do the first, nor able to do the second.

Heb. 9. 27.
Job 16. 21, 22.
Ezek. 22. 14.

Then said *Evangelist*, Why not willing to die, since this life is attended with so many evils? The Man answered, Because I fear that this burden that is upon my back will sink me lower than^o the Grave, and I shall fall into *Tophet*.^o And, Sir, if I be not fit to go to Prison, I am not fit to go to Judgment, and from thence to Execution; and the thoughts of these things make me cry.

Isa. 30. 33.

Then said *Evangelist*, If this be thy condition, why standest thou still? He answered, Because I know not whither to go. Then he gave him a *Parchment-roll*, and there was written within, *Fly from the wrath to come*.

*Conviction
of the neces-
sity of fly-
ing.*

Matt. 3. 7.

The Man therefore read it, and looking upon *Evangelist* very carefully, said, Whither must I fly? Then said *Evangelist*, pointing with his finger over a very wide field, Do you see yonder *Wicket-gate*? The Man said, No. Then said the other, Do you see yonder shining Light? He said, I think I do. Then said *Evangelist*, Keep that Light in your eye, and go up directly thereto: so shalt thou see the Gate; at which, when thou knockest, it shall be told thee what thou shalt do.

Matt. 7. 13,
14.

Psal. 119. 105.
2 Pet. 1. 19.
*Christ and
the way to
him cannot
be found
without the
Word.*

So I saw in my Dream that the Man began to run. Now he had not run far from his own door, but his Wife and Children, perceiving it, began to cry after him to return; but the Man put his fingers in his ears, and ran on, crying, *Life! Life! Eternal Life!* So he looked not

Luke 14. 26.
Gen. 19. 17.

behind him, but fled towards the middle of the Plain.

The Neighbours also came out to see him run ; and as he ran, some mocked, others threatened, and some cried after him to return ; and among those that did so, there were two that were resolved to fetch him back by force. The name of the one was *Obstinate*, and the name of the other *Pliable*. Jer. 20. 10.
They that fly from the wrath to come are a gazing-stock to the world.

Now by this time the Man was got a good distance from them ; but however they were resolved to pursue him, which they did, and in a little time they overtook him. Then said the Man, Neighbours, wherefore are you come ? They said, To persuade you to go back with us. But he said, That can by no means be ; you dwell, said he, in the City of *Destruction*, the place also where I was born, I see it to be so ; and dying there, sooner or later, you will sink lower than the Grave, into a place that burns with Fire and Brimstone : be content, good Neighbours, and go along with me. Obstinate and Pliable follow him.

Obst. What, said *Obstinate*, and leave our friends and our comforts behind us !

Chr. Yes, said *Christian*,^o for that was his name, because that *all* which you shall forsake is not worthy to be compared with a *little* of that that I am seeking to enjoy ; and if you will go along with me, and hold it, you shall fare as I myself ; for there where I go, is enough and to spare : Come away, and prove my words. 2 Cor. 4. 18.

Obst. What are the things you seek, since you leave all the world to find them ? Luke 15. 17.

Chr. I seek an *Inheritance incorruptible, undefiled, and that fadeth not away*, and it is laid up in Heaven, and safe there, to be bestowed 1 Pet. 1. 4.
Heb. 11. 16.

at the time appointed, on them that diligently seek it. Read it so, if you will, in my Book.

Obst. Tush, said *Obstinate*, away with your Book ; will you go back with us or no ?

5 *Chr.* No, not I, said the other, because I have laid my hand to the Plow.

Luke 9. 62.

Obst. Come then, Neighbour *Pliable*, let us turn again, and go home without him ; there is a company of these craz'd-headed coxcombs, that, when
10 they take a fancy by the end,^o are wiser in their own eyes than seven men that can render a reason.

Pli. Then said *Pliable*, Don't revile ; if what the good *Christian* says is true, the things he looks after are better than ours ; my heart inclines
15 to go with my Neighbour.

Obst. What ! more fools still ? Be ruled by me, and go back ; who knows whither such a brain-sick fellow will lead you ? Go back, go back, and be wise.

20 *Chr.* Come with me, Neighbour *Pliable* ; there are such things to be had which I spoke of, and many more Glories besides. If you believe not me, read here in this Book ; and for the truth of what is exprest therein, behold, all is confirmed by
25 the blood of Him that made it.

Christian and Obstinate pull for Pliable's soul.

Heb. 9. 17-22.
chap. 13. 20.

Pli. Well, Neighbour *Obstinate*, said *Pliable*, I begin to come to a point ; I intend to go along with this good man, and to cast in my lot with him : but, my good companion, do you know the
30 way to this desired place ?

Pliable contented to go with Christian.

Chr. I am directed by a man, whose name is *Evangelist*, to speed me to a little Gate that is before us, where we shall receive instructions about the way.

Pli. Come then, good Neighbour, let us be going. Then they went both together.

Obst. And I will go back to my place, said *Obstinate*; I will be no companion of such mis-led, 5 fantastical fellows.

Obstinate goes railing back.

Now I saw in my Dream, that when *Obstinate* was gone back, *Christian* and *Pliable* went talking over the Plain; and thus they began their discourse.

Talk between Christian and Pliable.

Chr. Come, Neighbour *Pliable*, how do you 10 do? I am glad you are persuaded to go along with me: Had even *Obstinate* himself but felt what I have felt of the powers and terrors of what is yet unseen, he would not thus lightly have given us the back.

15 *Pli.* Come, Neighbour *Christian*, since there is none but us two here, tell me now further what the things are, and how to be enjoyed, whither we are going?

Chr. I can better conceive of them with my 20 Mind, than speak of them with my Tongue: but yet, since you are desirous to know, I will read of them in my Book.

God's things unspeakable.

Pli. And do you think that the words of your Book are certainly true?

25 *Chr.* Yes, verily; for it was made by him that cannot lye.^o

Tit. 1. 2.

Pli. Well said; what things are they?

Chr. There is an endless Kingdom to be inhabited, and everlasting Life to be given us, that 30 we may inhabit that Kingdom for ever.

*Isa. 45. 17.
John 10. 28,
29.*

Pli. Well said; and what else?

Chr. There are Crowns of glory to be given us, and Garments that will make us shine like the Sun in the firmament of Heaven.

*2 Tim. 4. 8.
Rev. 3. 4.
Matt. 13. 43.*

Pli. This is excellent ; and what else ?

Chr. There shall be no more crying, nor sorrow ;
for He that is owner of the place will wipe all tears
from our eyes.

Isa. 25. 8.
Rev. 7. 17.
chap. 21. 4.

5 *Pli.* And what company shall we have there ?

Chr. There we shall be with *Seraphims*^o and
Cherubins, creatures that will dazzle your eyes
to look on them : There also you shall meet
with thousands and ten thousands that have
gone before us to that place ; none of them are
hurtful, but loving and holy ; every one walking
in the sight of God, and standing in his presence
with acceptance for ever. In a word, there we
shall see the Elders with their golden Crowns,
15 there we shall see the Holy Virgins with their
golden Harps, there we shall see men that by
the World were cut in pieces,^o burned in flames,
eaten of beasts, drowned in the seas, for the love
that they bare to the Lord of the place, all well,
20 and cloathed with Immortality as with a garment.

Isa. 6. 2.

1 Thess. 4.
16, 17.
Rev. 5. 11.

Rev. 4. 4.
chap. 14. 1-5.

John 12. 25.
2 Cor. 5. 2-4.

Pli. The hearing of this is enough to ravish
one's heart ; but are these things to be enjoyed ?
How shall we get to be sharers hereof ?

Chr. The Lord, the Governor of that country,
25 hath recorded *that* in this Book ; the substance
of which is, If we be truly willing to have it, he
will bestow it upon us freely.

Isa. 55. 1, 2.
John 6. 37.
chap. 7. 37.
Rev. 21. 6.
chap. 22. 17.

Pli. Well, my good companion, glad am I to
hear of these things ; come on, let us mend our
30 pace.

Chr. I cannot go so fast as I would, by
reason of this Burden that is upon my back.

Now I saw in my Dream, that just as they
had ended this talk, they drew near to a very

miry *Slough*, that was in the midst of the plain ; and they, being heedless, did both fall suddenly into the bog. The name of the slough was *Dispond*.° Here therefore they wallowed for a
5 time, being grievously bedaubed with the dirt ; and *Christian*, because of the Burden that was on his back, began to sink in the mire.

*The Slough
of Dispond.*

Pli. Then said *Pliable*, Ah, Neighbour *Christian*, where are you now ?

10 *Chr*. Truly, said *Christian*, I do not know.

Pli. At that *Pliable* began to be offended, and angerly said to his fellow, Is this the happiness you have told me all this while of ? If we have such ill speed at our first setting out, what
15 may we expect 'twixt this and our Journey's end ? May I get out again with my life, you shall possess the brave Country alone for me. And with that he gave a desperate struggle or two, and got out of the mire on that side of the
20 Slough which was next to his own house : so away he went, and *Christian* saw him no more.

*It is not
enough to be
Pliable.*

Wherefore *Christian* was left to tumble in the Slough of *Dispond* alone : but still he endeavoured to struggle to that side of the Slough that was
25 still further from his own house, and next to the Wicket-gate ; the which he did, but could not get out, because of the Burden that was upon his back : But I beheld in my Dream, that a man came to him, whose name was *Help*, and asked
30 him, *What he did there ?*

*Christian
in trouble
seeks still to
get further
from his
own house.*

Chr. Sir, said *Christian*, I was bid go this way by a man called *Evangelist*, who directed me also to yonder Gate, that I might escape the wrath to come ; and as I was going thither, I fell in here.

Help. But why did you not look for the steps°? *The Promises.*

Chr. *Fear* followed me so hard, that I fled the next way, and fell in.

Help. Then said he, *Give me thy hand*: so *Help lifts him out.*
 5 he gave him his hand, and he drew him out, and set him upon sound ground, and bid him go on *Psal. 40. 2.*
 his way.

Then I stepped° to him that pluckt° him out, and said, Sir, wherefore, since over this place is
 10 the way from the City of *Destruction* to yonder Gate, is it that this plat° is not mended, that poor travellers might go thither with more security? And he said unto me, This miry Slough
 is such a place as cannot be mended; it is the
 15 descent whither the scum and filth that attends conviction for sin doth continually run, and therefore it is called the Slough of *Dispond*; for still as the sinner is awakened about his lost condition,
 there ariseth in his soul many fears and doubts,
 20 and discouraging apprehensions, which all of them get together, and settle in this place: And this is the reason of the badness of this ground.

It is not the pleasure of the King that this
 place should remain so bad. His labourers also
 25 have, by the direction of His Majesties° Surveyors, been for above these sixteen hundred years im-
 ployed° about this patch of ground, if perhaps it might have been mended: yea, and to my know-
 ledge, said he, *here* hath been swallowed up at
 30 least twenty thousand cart-loads, yea, millions of wholesome instructions, that have at all seasons
 been brought from all places of the King's domi-
 nions (and they that can tell say they are the best materials to make good ground of the place),

What makes the Slough of Dispond.

Isa. 35. 3, 4.

if so be it might have been mended, but it is the Slough of *Dispond* still, and so will be when they have done what they can.

True, there are by the direction of the Law-giver, certain good and substantial steps, placed even through the very midst of this Slough; but at such time as this place doth much spue out^o its filth, as it doth against change of weather, these steps are hardly seen; or if they be, men
10 through the dizziness of their heads, step besides; and then they are bemired to purpose,^o notwithstanding the steps be there; but the ground is good when they are once got in at the Gate.

Now I saw in my Dream, that by this time
15 *Pliable* was got home to his house again. So his Neighbours came to visit him; and some of them called him wise man for coming back, and some called him fool for hazarding himself with
Christian: others again did mock at his coward-
20 liness; saying, Surely since you began to venture, I would not have been so base to have given out for a few difficulties. So *Pliable* sat sneaking among them. But at last he got more confidence, and then they all turned their tales,^o and began to
25 deride poor *Christian* behind his back. And thus much concerning *Pliable*.

Now^o as *Christian* was walking solitary^o by himself, he espied one afar off come crossing over the field to meet him; and their hap was to meet
30 just as they were crossing the way of each other. The gentleman's name that met him was Mr. *Worldly Wiseman*: he dwelt in the Town of *Carnal Policy*, a very great Town, and also hard by from whence *Christian* came. This man then

The Promises of forgiveness and acceptance to life by Faith in Christ.

1 Sam. 12. 23.

Pliable got home, and is visited of his Neighbours.

His entertainment by them at his return.

Mr. Worldly Wiseman meets with Christian.

meeting with *Christian*, and having some inckling^o of him, — for *Christian's* setting forth from the City of *Destruction* was much noised abroad, not only in the Town where he dwelt, but also it began
 5 to be the town-talk in some other places, — Master *Worldly Wiseman* therefore, having some guess of him, by beholding his laborious going, by observing his sighs and groans, and the like, began thus to enter into some talk with *Christian*.

10 *World.* How now, good fellow, whither away after this burdened manner?

Chr. A burdened manner indeed, as ever I think poor creature had. And whereas you ask me, *Whither away?* I tell you, Sir, I am going
 15 to yonder Wicket-gate before me; for there, as I am informed, I shall be put into a way to be rid of my heavy Burden.

World. Hast thou a Wife and Children?

Chr. Yes, but I am so laden with this Burden,
 20 that I cannot take that pleasure in them as formerly; methinks I am as if I had none.

*Talk betwixt
 Mr. Worldly
 Wiseman
 and Chris-
 tian.*

1 Cor. 7. 29.

World. Wilt thou hearken to me if I give thee counsel?

Chr. If it be good, I will; for I stand in need
 25 of good counsel.

World. I would advise thee then, that thou with all speed get thyself rid of thy Burden; for thou wilt never be settled in thy mind till then; nor canst thou enjoy the benefits of the blessing
 30 which God hath bestowed upon thee till then.

*Mr. Worldly
 Wiseman's
 counsel to
 Christian.*

Chr. That is that which I seek for, even to be rid of this heavy Burden; but get it off myself, I cannot; nor is there a man in our country that can take it off my shoulders; therefore am I going

this way, as I told you, that I may be rid of my Burden.

World. Who bid thee go this way to be rid of thy Burden?

5 *Chr.* A man that appeared to me to be a very great and honourable person; his name as I remember is *Evangelist*.

World. I beshrew^o him for his counsel; there is not a more dangerous and troublesome way in
10 the world than is that unto which he hath directed thee; and that thou shalt find, if thou wilt be ruled by his counsel. Thou hast met with something (as I perceive) already; for I see the dirt of the Slough of *Dispond* is upon thee; but that Slough is the
15 beginning of the sorrows that do attend those that go on in that way: Hear me, I am older than thou! thou art like to meet with, in the way which thou goest, Wearisomeness, Painfulness, Hunger, Perils, Nakedness, Sword, Lions, Dragons,
20 Darkness, and in a word, Death, and what not! These things are certainly true, having been confirmed by many testimonies. And why should a man so carelessly cast away himself, by giving heed to a stranger?

25 *Chr.* Why, Sir, this Burden upon my back is more terrible to me than are all these things which you have mentioned; nay, methinks I care not what I meet with in the way, so be I can also meet with deliverance from my Burden.

30 *World.* How camest thou by thy Burden at first?

Chr. By reading this Book in my hand.

World. I thought so; and it is happened unto thee as to other weak men, who meddling with

*Mr. Worldly
Wiseman
condemned
Evangelist's
counsel.*

*The frame
of the heart
of young
Christians.*

things too high for them, do suddenly fall into thy distractions ; which distractions do not only unman men (as thine I perceive has done thee), but they run them upon desperate ventures, to obtain they
5 know not what.

Chr. I know what I would obtain ; it is ease for my heavy burden.

World. But why wilt thou seek for ease this way, seeing so many dangers attend it ? Especially,
10 since (hadst thou but patience to hear me) I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thyself into ; yea, and the remedy is at hand. Besides, I will add, that instead of those dangers,
15 thou shalt meet with much safety, friendship, and content.

Chr. Pray, Sir, open this secret to me.

World. Why, in yonder Village (the village is named *Morality*) there dwells a Gentleman whose
20 name is *Legality*, a very judicious man, and a man of a very good name, that has skill to help men off with such burdens as thine are from their shoulders : yea, to my knowledge he hath done a great deal of good this way ; ay, and besides, he hath skill to
25 cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou mayest go, and be helped presently. His house is not quite a mile from this place, and if he should not be at home himself, he hath a pretty young man to his
30 Son, whose name is *Civility*, that can do it (to speak on) as well as the old Gentleman himself ; there, I say, thou mayest be eased of thy Burden ; and if thou art not minded to go back to thy former habitation, as indeed I would not wish thee, thou

**Worldly
Wiseman**
*does not like
that men
should be
serious in
reading the
Bible.*

**Mr. Worldly
Wiseman**
*prefers Mo-
rality before
the Straight
Gate.*

mayest send for thy Wife and Children to thee to this village, where there are houses now stand empty, one of which thou mayest have at reasonable rates; Provision is there also cheap and good; and
 5 that which will make thy life the more happy is, to be sure there thou shalt live by honest Neighbours, in credit and good fashion.

Now was *Christian* somewhat at a stand, but presently he concluded, If this be true which this
 10 Gentleman hath said, my wisest course is to take his advice; and with that he thus farther spoke.

*Christian
 snared by
 Mr. Worldly
 Wiseman's
 words.*

Chr. Sir, which is my way to this honest man's house?

World. Do you see yonder high Hill?

Mount Sinai.

15 *Chr.* Yes, very well.

World. By that Hill you must go, and the first house you come at is his.

So *Christian* turned out of his way to go to Mr. *Legality's* house for help; but behold, when
 20 he was got now hard by the Hill, it seemed so high, and also that side of it that was next the wayside, did hang so much over, that *Christian* was afraid to venture further, lest the Hill should fall on his head; wherefore there he stood still,
 25 and he wot^o not what to do. Also his Burden *now* seemed heavier to him than while he was in his way. There came also flashes of fire out of the Hill, that made *Christian* afraid that he should be burned. Here therefore he sweat and did quake
 30 for fear. And now he began to be sorry that he had taken Mr. *Worldly Wiseman's* counsel. And with that he saw *Evangelist* coming to meet him; at the sight also of whom he began to blush for shame. So *Evangelist* drew nearer and nearer;

*Christian
 afraid that
 Mount Sinai
 would fall
 on his head.*

*Exod. 19. 16,
 18.*

Heb. 12. 21.

*Evangelist
 findeth
 Christian
 under
 Mount Sinai
 and looketh
 severely
 upon him.*

and coming up to him, he looked upon him with a severe and dreadful countenance, and thus began to reason with *Christian*.

Evan. What doest thou here, *Christian*? said he: at which words *Christian* knew not what to answer; wherefore at present he stood speechless before him. Then said *Evangelist* farther, Art not thou the man that I found crying without the walls of the City of *Destruction*? *Evangelist reasons afresh with Christian.*

10 *Chr.* Yes, dear Sir, I am the man.

Evan. Did not I direct thee the way to the little Wicket-gate?

Chr. Yes, dear Sir, said *Christian*.

Evan. How is it then that thou art so quickly turned aside? for thou art now out of the way.

Chr. I met with a Gentleman so soon as I had got over the Slough of *Dispond*, who persuaded me that I might, in the village before me, find a man that could take off my Burden.

20 *Evan.* What was he?

Chr. He looked like a Gentleman, and talked much to me, and got me at last to yield; so I came hither: but when I beheld this Hill, and how it hangs over the way, I suddenly made a stand, lest it should fall on my head.

Evan. What said that Gentleman to you?

Chr. Why, he asked me whither I was going; and I told him.

Evan. And what said he then?

30 *Chr.* He asked me if I had a family; and I told him. But, said I, I am so loaden^o with the Burden that is on my back, that I cannot take pleasure in them as formerly.

Evan. And what said he then?

Chr. He bid me with speed get rid of my Burden ; and I told him 'twas ease that I sought. And, said I, I am therefore going to yonder Gate, to receive further direction how I may get to the
 5 place of deliverance. So he said that he would shew me a better way, and short, not so attended with difficulties as the way, Sir, that you set me ; which way, said he, will direct you to a Gentleman's house that hath skill to take off these Burdens : So I believed him, and turned out of that
 10 way into this, if haply I might be soon eased of my Burden. But when I came to this place, and beheld things as they are, I stopped for fear (as I said) of danger : but I now know not what to do.

15 *Evan.* Then, said *Evangelist*, stand still a little, that I may shew thee the words of God. So he stood trembling. Then said *Evangelist*, See that ye refuse not him that speaketh ; for if they escaped not who refused him that spake on
 20 Earth, much more shall not we escape, if we turn away from him that speaketh from Heaven. He said moreover, Now the just shall live by faith : but if any man draws back, my soul shall have no pleasure in him. He also did thus apply them,
 25 Thou art the man that art running into this misery, thou hast begun to reject the counsel of the Most High, and to draw back thy foot from the way of peace, even almost to the hazarding of thy perdition.

30 Then *Christian* fell down at his foot as dead, crying, *Wo is me, for I am undone* : At the sight of which, *Evangelist* caught him by the right hand, saying, All manner of sin and blasphemies shall be forgiven unto men ; be not faithless, but

Heb. 12. 25.

chap. 10. 38.

*Evangelist
 convinces
 Christian of
 his Error.*

Matt. 12. 13.

Mark 3. 28.

believing. Then did *Christian* again a little revive, and stood up trembling, as at first, before *Evangelist*.

Then *Evangelist* proceeded, saying, Give more
5 earnest heed to the things that I shall tell thee of.

I will now shew thee who it was that deluded thee, and who it was also to whom he sent thee.

The man that met thee is one *Worldly Wiseman*,
and rightly is he so called : partly because he sav-

10 oureth only the doctrine of this world, (therefore he
always goes to the Town of *Morality*^o to church) ;

and partly because he loveth that doctrine best,
for it saveth him from the Cross. And because

15 he is of this carnal temper, therefore he seeketh to
prevent my ways, though right. Now there are

three things in this man's counsel that thou must
utterly abhor.

1. His turning thee out of the way.

2. His labouring to render the Cross odious to
20 thee.

3. And his setting thy feet in that way that
leadeth unto the administration of Death.

First, Thou must abhor his turning thee out of
the way ; yea, and thine own consenting thereto :

25 because this is to reject the counsel of God for the
sake of the counsel of a *Worldly Wiseman*. The

Lord says, *Strive to enter in at the strait gate*,

the gate to which I sent thee ; *for strait is the*
30 *gate that leadeth unto life, and few there be that*
find it. From this little Wicket-gate, and from the

way thereto, hath this wicked man turned thee, to
the bringing of thee almost to destruction ; hate

therefore his turning thee out of the way, and abhor
thyself for hearkening to him.

*Mr. Worldly
Wiseman
described by
Evangelist.*

1 John 4. 5.

Gal. 6. 12.

*Evangelist
discovers the
deceit of Mr.
Worldly
Wiseman.*

Luke 13. 24.

Matt. 7. 14.



When Christians unto Carnal Men give ear,
Out of their way they go, and pay for't dear;
For Master *Worldly Wiseman* can but shew
A Saint the way to Bondage and to Wo.^o

Secondly, Thou must abhor his labouring to render the Cross odious unto thee ; for thou art to *prefer it before the treasures in Egypt.*° Besides, the King of glory hath told thee, that *he that will save his life shall lose it :* and he that comes after him, and hates not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my Disciple. I say therefore, for a man to labour to persuade thee, that that shall be thy death, without which, the Truth hath said, thou canst not have eternal life ; This doctrine thou must abhor.

Heb. 11. 25, 26.

Mark. 8. 35.

John 12. 25.

Matt. 10. 39.

Luke 14. 26.

Thirdly, Thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee, and also how unable that person was to deliver thee from thy Burden.

He to whom thou wast sent for ease, being by name *Legality*, is the Son of the Bond-woman° which now is, and is in bondage with her children ; and is in a mystery this Mount *Sinai*,° which thou hast feared will fall on thy head. Now if she with her children are in bondage, how canst thou expect by them to be made free ? This *Legality* therefore is not able to set thee free from thy Burden. No man was as yet ever rid of his Burden by him ; no, nor ever is like to be : ye cannot be justified by the Works of the Law ; for by the deeds of the Law no man living can be rid of his Burden : therefore, Mr. *Worldly Wiseman* is an alien, and Mr. *Legality* a cheat ; and for his son *Civility*, notwithstanding his simpering looks, he is but a hypocrite and cannot help thee. Believe me, there is nothing in all this noise, that thou hast heard of

The Bond-woman.

Gal. 4. 21-27.

this sottish man, but a design to beguile thee of thy Salvation, by turning thee from the way in which I had set thee. After this *Evangelist* called aloud to the Heavens for confirmation of what he
 5 had said ; and with that there came words and fire out of the Mountain under which poor *Christian* stood, that made the hair of his flesh stand. The words were thus pronounced, *As many as are of the works of the Law are under the curse ; for it*
 10 *is written, Cursed is every one that continueth not in all things which are written in the Book of the Law to do them.* Gal. 3. 10.

Now *Christian* looked for nothing but death, and began to cry out lamentably, even cursing the
 15 time in which he met with Mr. *Worldly Wise-man*, still calling himself a thousand fools for hearkening to his counsel : he also was greatly ashamed to think that this Gentleman's arguments, flowing only from the flesh, should have that pre-
 20 valency with him as to cause him to forsake the right way. This done, he applied himself again to *Evangelist* in words and sense as follows.

Chr. Sir, what think you ? Is there hopes° ? May I now go back and go up to the Wicket-
 25 gate ? Shall I not be abandoned for this, and sent back from thence ashamed ? I am sorry I have hearkened to this man's counsel : But may my sin be forgiven ?

Christian enquired if he may yet be happy.

Evan. Then said *Evangelist* to him, Thy sin
 30 is very great, for by it thou hast committed two evils : thou hast forsaken the way that is good, to tread in forbidden paths ; yet will the man at the Gate receive thee, for he has good-will for men ; only, said he, take heed that thou turn not aside

Evangelist comforts him.

again, lest thou perish from the way, when his wrath is kindled but a little. Then did *Christian* address himself to go back ; and *Evangelist*, after he had kissed him, gave him one smile, and bid him God speed. So he went on with haste, neither spake he to any man by the way ; nor if any man asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way which he left to follow Mr. *Worldly Wiseman's* counsel. So in process of time *Christian* got up to the Gate. Now over the Gate there was written, *Knock and it shall be opened unto you.* He knocked therefore more than once or twice, saying,

Psal. 2. 12.

Matt. 7. 7.

May I now enter here? Will he within
Open to sorry me, though I have been
An undeserving Rebel? Then shall I
Not fail to sing his lasting praise on high.

At last there came a grave person to the gate named *Good-will*, who asked Who was there? and whence he came? and what he would have?

Chr. Here is a poor burdened sinner. I come from the City of *Destruction*, but am going to Mount *Zion*,^o that I may be delivered from the wrath to come. I would therefore, Sir, since I am informed that by this Gate is the way thither, know if you are willing to let me in.

Good-will. I am willing with all my heart, said he ; and with that he opened the Gate.

*The Gate
will be opened
to broken-
hearted
sinners.*

So when *Christian* was stepping in, the other gave him a pull. Then said *Christian*, What means that? The other told him, A little distance



He that will enter in must first without
Stand knocking at the Gate, nor need he doubt
That is a knocker but to enter in,
For God can love him, and forgive his sin.º

from this Gate, there is erected a strong Castle, of which *Beelzebub* is the Captain; from thence both he and they that are with him shoot arrows at those that come up to this Gate, if haply they may
 5 die before they can enter in. Then said *Christian*, I rejoyce and tremble. So when he was got in, the man of the Gate asked him who directed him thither?

Satan envies those that enter the Straight Gate.

Christian entered the Gate with joy and trembling.

Chr. Evangelist bid me come hither and knock
 10 (as I did); and he said that you, Sir, would tell me what I must do.

Good-will. An open door is set before thee, and no man can shut it.

Chr. Now I begin to reap the benefits of my
 15 hazards.

Talk between Good-will and Christian.

Good-will. But how is it that you came alone?

Chr. Because none of my Neighbours saw their danger, as I saw mine.

Good-will. Did any of them know of your
 20 coming?

Chr. Yes, my Wife and Children saw me at the first, and called after me to turn again; also some of my Neighbours stood crying and calling after me to return; but I put my fingers in my
 25 ears, and so came on my way.

Good-will. But did none of them follow you, to persuade you to go back?

Chr. Yes, both *Obstinate* and *Pliable*; but when they saw that they could not prevail, *Obsti-*
 30 *nate* went railing back, but *Pliable* came with me a little way.

Good-will. But why did he not come through?

Chr. We indeed came both together, until we came at the Slough of *Dispond*, into the which we

also suddenly fell. And then was my Neighbour *Pliable* discouraged, and would not adventure further. Wherefore getting out again on that side next to his own house, he told me I should possess the brave country alone for him ; so he went his way, and I came *mine*: he after *Obstinate*, and I to this Gate.

A man may have company when he sets out for Heaven, and yet go thither alone.

Good-will. Then said *Good-will*, Alas, poor man, is the coelestial glory of so small esteem with him, that he counteth it not worth running the hazards of a few difficulties to obtain it?

Chr. Truly,° said *Christian*, I have said the truth of *Pliable*, and if I should also say all the truth of myself, it will appear there is no betterment° 'twixt him and myself. 'Tis true, he went back to his own house, but I also turned aside to go in the way of death, being persuaded thereto by the carnal arguments of one Mr. *Worldly Wiseman*.

Christian accuseth himself before the man at the Gate.

Good-will. O, did he light upon you? What! he would have had you a sought° for ease at the hands of Mr. *Legality*. They are both of them a very cheat: But did you take his counsel?

Chr. Yes, as far as I durst: I went to find out Mr. *Legality*, until I thought that the Mountain that stands by his house would have fallen upon my head; wherefore there I was forced to stop.

Good-will. That Mountain has been the death of many, and will be the death of many more; 'tis well you escaped being by it dashed in pieces.

Chr. Why truly I do not know what had become of me there, had not *Evangelist* happily met me again, as I was musing in the midst of my dumps°: but 'twas God's mercy that he came

to me again, for else I had never come hither. But now I am come, such a one as I am, more fit indeed for death by that Mountain than thus to stand talking with my Lord ; but O, what a favour is this to 5 me, that yet I am admitted entrance here.

Good-will. We make no objections against any, notwithstanding all that they have done before they come hither, they in no wise are cast out ; and therefore, good *Christian*, come a little way with 10 me, and I will teach thee about the way thou must go. Look before thee ; dost thou see this narrow way ? THAT is the way thou must go ; it was cast up by the Patriarchs, Prophets, Christ, and his Apostles ; and it is as straight as a rule can 15 make it : This is the way thou must go.

Christian comforted again.
John 6. 37.

Christian directed yet on his way.

Christian afraid of losing his way.

Matt. 7. 14.

Christian weary of his Burden.

There is no deliverance from the guilt and burden of sin, but by the Death and Blood of Christ.

Chr. But said *Christian*, Is there no turnings^o nor windings, by which a Stranger may lose the way ?

Good-will. Yes, there are many ways butt down upon this, and they are crooked and wide : 20 But thus thou mayest distinguish the right from the wrong, the right only being straight and narrow.

Then I saw in my Dream, that *Christian* asked him further, If he could not help him off with his 25 Burden that was upon his back ; for as yet he had not got rid thereof, nor could he by any means get it off without help.

He told him, As to thy Burden, be content to bear it, until thou comest to the place of 30 *Deliverance* ; for there it will fall from thy back itself.

Then *Christian* began to gird up his loins, and to address himself to his Journey. So the other told him, That by that he was gone some distance

from the Gate, he would come at the house of the *Interpreter*, at whose door he should knock, and he would shew him excellent things. Then *Christian* took his leave of his Friend, and he again bid him God speed.

Then he went on till he came at the house of the *Interpreter*, where he knocked over and over; at last one came to the door, and asked Who was there?

Christian comes to the house of the Interpreter.

10 *Chr.* Sir, here is a Traveller, who was bid by an acquaintance of the good man of this house to call here for my profit; I would therefore speak with the Master of the house. So he called for the Master of the house, who after a little time
15 came to *Christian*, and asked him what he would have?

Chr. Sir, said *Christian*, I am a man that am come from the City of *Destruction*, and am going to the Mount *Zion*; and I was told by the Man
20 that stands at the Gate, at the head of this way, that if I called here, you would shew me excellent things, such as would be a help to me in my Journey.

He is entertained.

Inter. Then said the *Interpreter*, Come in, I
25 will shew thee that which will be profitable to thee. So he commanded his man to light the Candle,^o and bid *Christian* follow him: so he had him into a private room, and bid his man open a door; the which when he had done,
30 *Christian* saw the Picture^o of a very grave Person hang up against the wall; and this was the fashion of it. It had eyes lifted up to Heaven, the best of Books in his hand, the Law of Truth was written upon his lips, the World was behind

Illumination.

Christian sees a brave Picture.

his back. It stood as if it pleaded with men, and a Crown of Gold did hang over his head.

Chr. Then said *Christian*, What means this?

Inter. The Man^o whose Picture this is, is one of
 5 a thousand; he can beget children, travel in birth
 with children, and nurse them himself when they
 are born. And whereas thou seest him with his
 eyes lift up to Heaven, the best of Books in his
 hand, and the Law of Truth writ on his lips, it is
 10 to shew thee that his work is to know and unfold
 dark things to sinners; even as also thou seest him
 stand as if he pleaded with men; and whereas thou
 seest the World as cast behind him, and that a
 Crown hangs over his head, that is to shew thee
 15 that slighting and despising the things that are
 present, for the love that he hath to his Master's
 service, he is sure in the world that comes next
 to have Glory for his reward. Now, said the
Interpreter, I have shewed thee this Picture
 20 first, because the Man whose Picture this is, is
 the only man whom the Lord of the place
 whither thou art going, hath authorized to be
 thy guide in all difficult places thou mayest
 meet with in the way; wherefore take good
 25 heed to what I have shewed thee, and bear well
 in thy mind what thou hast seen, lest in thy
 Journey thou meet with some that pretend to
 lead thee right, but their way goes down to
 death.

30 Then he took him by the hand, and led him
 into a very large *Parlour* that was full of dust,
 because never swept; the which after he had re-
 viewed a little while, the *Interpreter* called for a
 man to sweep. Now when he began to sweep,

*The fashion
 of the Pic-
 ture.*

1 Cor. 4. 15.
 Gal. 4. 19.

*The mean-
 ing of the
 Picture.*

*Why he
 shewed him
 the Picture
 first.*

the dust began so abundantly to fly about, that *Christian* had almost therewith been choaked.^o Then said the *Interpreter* to a *Damsel* that stood by, Bring hither the Water, and sprinkle
 5 the Room; the which when she had done, it was swept and cleansed with pleasure.

Chr. Then said *Christian*, What means this?

Inter. The *Interpreter* answered, This *parlour* is the heart of a man that was never sanctified by
 10 the sweet Grace of the Gospel: the *dust* is his Original Sin and inward Corruptions, that have defiled the whole man. He that began to sweep at first, is the Law; but she that brought water, and did sprinkle it, is the Gospel. Now, whereas
 15 thou sawest that so soon as the first began to sweep, the dust did so fly about that the Room by him could not be cleansed, but that thou wast almost choaked therewith; this is to shew thee, that the Law, instead of cleansing the heart (by its working)
 20 from sin, doth revive, put strength into, and increase it in the soul, even as it doth discover and forbid it, for it doth not give power to subdue.

Rom. 7. 6.
 1 Cor. 15. 56.
 Rom. 5. 20.

Again, as thou sawest the *Damsel* sprinkle the room with Water, upon which it was cleansed with
 25 pleasure; this is to shew thee, that when the Gospel comes in the sweet and precious influences thereof to the heart, then I say, even as thou sawest the *Damsel* lay the dust by sprinkling the floor with Water, so is sin vanquished and subdued, and the
 30 soul made clean, through the faith of it, and consequently fit for the King of Glory to inhabit.

John 15. 3.
 Eph. 5. 26.
 Acts 15. 9.
 Rom. 16. 25,
 26.
 John 15. 13.

I saw moreover in my Dream, that the *Interpreter* took him by the hand, and had him into a little room, where sat two little Children, each

one in his chair. The name of the eldest was *Passion*, and the name of the other *Patience*. *Passion* seemed to be much discontent; but *Patience* was very quiet. Then *Christian* asked,

He shewed him Passion and Patience.

5 What is the reason of the discontent of *Passion*? *Passion will have it now.*

The *Interpreter* answered, The Governor of them would have him stay for his best things till the beginning of the next year; but he will have all now; but *Patience* is willing to wait. *Patience is for waiting.*

10 Then I saw that one came to *Passion*, and brought him a bag of Treasure, and poured it down at his feet, the which he took up and rejoiced therein; and withal, laughed *Patience* to scorn. *Passion has his desire,*

15 lavished all away, and had nothing left him but Rags. *And quickly lavishes all away.*

Chr. Then said *Christian* to the *Interpreter*, Expound this matter more fully to me.

Inter. So he said, These two Lads are figures: *The matter expounded.*

20 *Passion*, of the men of *this* world; and *Patience*, of the men of *that* which is to come; for as here thou seest, *Passion* will have all now this year, that is to say, in this world; so are the men of this world: they must have all their good things

25 now, they cannot stay till next year, that is, until the next world, for their portion of good. That proverb, *A Bird in the Hand is worth two in the Bush*, is of more authority with them than are all the Divine testimonies of the good of the world

30 to come. But as thou sawest that he had quickly lavished all away, and had presently left him nothing but Rags; so will it be with all such men at the end of this world.

The worldly man for a bird in the hand.

Chr. Then said *Christian*, Now I see that

Patience has the best wisdom, and that upon many accounts. 1. Because he stays for the best things. 2. And also because he will have the Glory of his, when the other has nothing but
5 Rags.

Patience had the best wisdom.

Inter. Nay, you may add another, to wit, the glory of the *next* world will never wear out ; but *these* are suddenly gone. Therefore *Passion* had not so much reason to laugh at *Patience*, because
10 he had his good things first, as *Patience* will have to laugh at *Passion*, because he had his best things last ; for *first* must give place to *last*, because *last* must have his time to come : but *last* gives place to nothing ; for there is not another to
15 succeed. He therefore that hath his portion *first*, must needs have a time to spend it ; but he that hath his portion *last*, must have it lastingly ; therefore it is said of *Dives*, *In thy Lifetime thou receivedst thy good things, and likewise Lazarus*
20 *evil things ; but now he is comforted, and thou art tormented.*

Things that are first must give place ; but things that are last are lasting.

Dives had his good things first.
Luke 16. 25.

Chr. Then I perceive 'tis not best to covet things that are now, but to wait for things to come.

35 *Inter.* You say truth : *For the things that are seen are Temporal ; but the things that are not seen are Eternal.* But though this be so, yet since things present and our fleshly appetite are such near neighbours one to another ; and,
30 again, because things to come and carnal sense are such strangers one to another ; therefore it is that the first of these so suddenly fall into *amity*, and that *distance* is so continued between the second.

The first things are but Temporal.
2 Cor. 4. 18.

Then I saw in my Dream that the *Interpreter*

took *Christian* by the hand, and led him into a place where was a Fire burning against a wall, and one standing by it always, casting much Water upon it, to quench it: yet did the Fire
5 burn higher and hotter.

Then said *Christian*, What means this?

The *Interpreter* answered, This Fire is the work of Grace that is wrought in the heart; he that casts Water upon it, to extinguish and put
10 it out, is the *Devil*; but in that thou seest the Fire notwithstanding burn higher and hotter, thou shalt also see the reason of that. So he had him about to the backside of the wall, where he saw a man with a Vessel of Oil in his hand, of the which
15 he did also continually cast (but secretly) into the Fire.

Then said *Christian*, What means this?

The *Interpreter* answered, This is *Christ*, who 2 Cor. 12. 9 continually, with the Oil of his Grace, maintains
20 the work already begun in the heart: by the means of which, notwithstanding what the Devil can do, the souls of his people prove gracious still. And in that thou sawest that the man stood behind the wall to maintain the Fire, this is to
25 teach thee that it is hard for the tempted to see how this work of Grace is maintained in the soul.

I saw also that the *Interpreter* took him again by the hand, and led him into a pleasant place, where was builded° a stately Palace, beautiful to
30 behold; at the sight of which *Christian* was greatly delighted: He saw also upon the top thereof, certain persons walking, who were cloathed all in gold.

Then said *Christian*, May we go in thither?

Then the *Interpreter* took him, and led him up toward the door of the Palace; and behold, at the door stood a great company of men, as desirous to go in, but durst not. There also sat
 5 a man at a little distance from the door, at a table-side, with a Book and his Inkhorn^o before him, to take the name of him that should enter therein; He saw also, that in the door-way stood many men in armour to keep it, being resolved to do the men
 10 that would enter, what hurt and mischief they could. Now was *Christian* somewhat in a maze. At last, when every man started back for fear of the armed men, *Christian* saw a man of a very stout countenance come up to the man that sat
 15 there to write, saying, *Set down my name, Sir:* the which when he had done, he saw the man draw his Sword, and put an Helmet upon his head, and rush toward the door upon the armed men, who laid upon him with deadly force; but the
 20 man, not at all discouraged, fell to cutting and hacking most fiercely. So after he had received and given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the Palace, at which
 25 there was a pleasant voice heard from those that were within, even of those that walked upon the top of the Palace, saying,

*The valiant
man.*

Acts 14. 22.

Come in, Come in;
 Eternal Glory thou shalt win.

30 So he went in, and was cloathed with such garments as they. Then *Christian* smiled, and said, I think verily I know the meaning of this.

Now, said *Christian*, let me go hence. Nay

stay, said the *Interpreter*, till I have shewed thee a little more, and after that thou shalt go on thy way. So he took him by the hand again, and led him into a very dark room, where there sat
5 a Man in an Iron Cage.^o

Now the Man, to look on, seemed very sad ; he sat with his eyes looking down to the ground, his hands folded together ; and he sighed as if he would break his heart. Then said *Christian*,
10 *What means this ?* At which the *Interpreter* bid him talk with the Man.

*Despair like
an Iron
Cage.*

Then said *Christian* to the Man, *What art thou ?* The Man answered, *I am what I was not once.*

15 *Chr.* What wast thou once ?

Man. The Man said, I was once a fair and flourishing Professor,^o both in mine own eyes, and also in the eyes of others ; I once was, as I thought, fair for the Cœlestial City, and had
20 then even joy at the thoughts that I should get thither.

Luke 8. 13.

Chr. Well, but what art thou now ?

Man. I am now a man of *Despair*, and am shut up in it, as in this Iron Cage. I cannot
25 get out ; O now I cannot.

Chr. But how camest thou in this condition ?

Man. I left off to watch and be sober ; I laid the reins upon the neck of my lusts ; I sinned against the light of the Word and the goodness
30 of God ; I have grieved the Spirit, and he is gone ; I tempted the Devil, and he is come to me ; I have provoked God to anger, and he has left me ; I have so hardened my heart, that I cannot repent.

Then said *Christian* to the *Interpreter*, But is

there no hopes for such a man as this? Ask him, said the *Interpreter*.

Chr. Then said *Christian*, Is there no hope, but you must be kept in the Iron Cage of
5 Despair?

Man. No, none at all.

Chr. Why? The Son of the Blessed is very pitiful.

Man. I have crucified him to myself afresh,
10 I have despised his Person, I have despised his Righteousness, I have counted his Blood an unholy thing; I have done despite to the Spirit of Grace: Therefore I have shut myself out of all the Promises, and there now remains to me nothing but threatnings,^o dreadful threatnings, fearful threatnings of certain Judgment and fiery Indignation, which shall devour me as an Adversary.

Heb. 6. 6.
Luke 19. 14.
Heb. 10. 28, 29.

Chr. For what did you bring yourself into this condition?

20 *Man.* For the Lusts, Pleasures, and Profits of this World; in the enjoyment of which I did then promise myself much delight; but now every one of those things also bite me, and gnaw me like a burning worm.

25 *Chr.* But canst thou not now repent and turn?

Man. God hath denied me repentance: his Word gives me no encouragement to believe; yea, himself hath shut me up in this Iron Cage; nor can all the men in the world let me out. O
30 Eternity! Eternity! how shall I grapple with the misery that I must meet with in Eternity!

Inter. Then said the *Interpreter* to *Christian*, Let this man's misery be remembered by thee, and be an everlasting caution to thee.

Chr. Well, said *Christian*, this is fearful ; God help me to watch and be sober, and to pray that I may shun the cause of this man's misery. Sir, is it not time for me to go on my way now?

5 *Inter.* Tarry till I shall shew thee one thing more, and then thou shalt go on thy way.

So he took *Christian* by the hand again, and led him into a Chamber, where there was one rising out of bed ; and as he put on his raiment,

10 he shook and trembled. Then said *Christian*,

Why doth this man thus tremble? The *Interpreter* then bid him tell to *Christian* the reason

of his so doing. So he began and said, This night, as I was in my sleep, I dreamed, and

15 behold the Heavens grew exceeding black ; also it thundred and lightned in most fearful wise,

that it put me into an agony ; so I looked up in my Dream, and saw the Clouds rack^o at an

unusual rate, upon which I heard a great sound

20 of a Trumpet, and saw also a Man sit upon a Cloud, attended with the thousands of Heaven ;

they were all in flaming fire, also the Heavens were in a burning flame. I heard then a Voice

saying, *Arise ye Dead, and come to Judgment ;*

25 and with that the Rocks rent, the Graves opened, and the Dead that were therein came forth.

Some of them were exceeding glad, and looked upward ; and some sought to hide themselves

under the Mountains. Then I saw the Man

30 that sat upon the Cloud open the Book, and bid the World draw near. Yet there was, by reason of a fierce flame which issued out and came from before him, a convenient distance betwixt him and them, as betwixt the Judge and the Prisoners at

1 Cor. 15. 52.

1 Thess. 4. 16.

Jud. 15.

John 5. 28,

29.

2 Thess. 1.

7, 8.

Rev. 20. 11-

14.

Isa. 26. 21.

Micah 7. 16.

Psal. 5. 1-3.

Dan. 7. 10.

Mal. 3. 2, 3.

Dan. 7. 9, 10.

the bar. I heard it also proclaimed to them that attended on the Man that sat on the Cloud, *Gather together the Tares, the Chaff, and Stubble, and cast them into the burning Lake.* And with
 5 that, the bottomless pit opened, just whereabout I stood; out of the mouth of which there came in an abundant manner, smoak^o and coals of fire, with hideous noises. It was also said to the same persons, *Gather my Wheat into the Garner.*
 10 And with that I saw many catch'd up and carried away into the Clouds, but I was left behind. I also sought to hide myself, but I could not, for the Man that sat upon the Cloud still kept his eye upon me: my sins also came
 15 into my mind; and my Conscience did accuse me on every side.^o Upon this I awaked from my sleep.

Matt. 3. 12.
 chap. 13. 30.
 Mal. 4. 1.

Luke 3. 17.

1 Thess. 4.
 16, 17.

Rom. 2. 14,
 15.

Chr. But what was it that made you so afraid of this sight?

20 *Man.* Why, I thought that the day of Judgment was come, and that I was not ready for it: but this frightened^o me most, that the Angels gathered up several, and left me behind; also the pit of Hell opened her mouth just where I
 25 stood: my Conscience too afflicted me; and as I thought, the Judge had always his eye upon me, shewing indignation in his countenance.

Then said the *Interpreter* to *Christian*, *Hast thou considered all these things?*

30 *Chr.* Yes, and they put me in *hope* and *fear*.

Inter. Well, keep all things so in thy mind that they may be as a Goad in thy sides, to prick thee forward in the way thou must go. Then *Christian* began to gird up his loins, and

to address himself to his Journey. Then said the *Interpreter*, The Comforter be always with thee, good *Christian*, to guide thee in the way that leads to the City. So *Christian* went on
5 his way, saying,

Here I have seen things rare and profitable ;
Things pleasant, dreadful, things to make me stable
In what I have begun to take in hand ;
Then let me think on them, and understand
10 Wherefore they shew'd me was.^o and let me be
Thankful, O good *Interpreter*, to thee.

Now I saw in my Dream, that the highway up which *Christian* was to go, was fenced on either side with a Wall, and that Wall is called *Salva-*
15 *tion*. Up this way therefore did burdened *Chris-*
tian run, but not without great difficulty, because of the load on his back.

He ran thus till he came at a place somewhat ascending, and upon that place stood a Cross, and
20 a little below in the bottom, a Sepulchre. So I saw in my Dream, that just as *Christian* came up with the *Cross*, his Burden loosed^o from off his shoulders, and fell from off his back, and began to tumble, and so continued to do, till it came to the
25 mouth of the Sepulchre, where it fell in, and I saw it no more.

Then was *Christian* glad and lightsome, and said with a merry heart, *He hath given me rest by his sorrow, and life by his death*. Then he
30 stood still awhile to look and wonder ; for it was very surprising to him, that the sight of the Cross should thus ease him of his Burden. He looked therefore, and looked again, even till the springs

Isa. 26. 1.

When God releases us of our guilt and burden, we are as those that leap for joy.

Zech. 12. 10.



Who's this? the Pilgrim. How! 'tis very true,
 Old things are past away, all's become new.
 Strange! he's another man, upon my word,
 They be fine Feathers that make a fine Bird.º

that were in his head sent the waters down his cheeks. Now as he stood looking and weeping, behold three Shining Ones came to him and saluted him with *Peace be to thee*; so the first said to
 5 him, *Thy sins be forgiven*: the second stript him of his Rags, and cloathed him with Change of Raiment; the third also set a mark in his forehead, and gave him a Roll with a Seal upon it, which he bid him look on as he ran, and that he
 10 should give it in at the Cœlestial Gate. So they went their way. Then *Christian* gave three leaps for joy, and went on singing,

Mark 2. 5.

Zech. 3. 4.
Eph. 1. 13.

Thus far did I come loaden with my sin;
 Nor could ought^e ease the grief that I was in,
 15 Till I came hither: What a place is this!
 Must here be the beginning of my bliss?
 Must here the Burden fall from off my back?
 Must here the strings that bound it to me crack?
 Blest Cross! blest Sepulchre! blest rather be
 20 The Man that there was put to shame for me.

*A Christian
 can sing tho'
 alone, when
 God doth
 give him the
 joy of his
 heart.*

I saw then in my Dream that he went on thus, even until he came at a bottom, where he saw, a little out of the way, three men fast asleep, with fetters upon their heels. The name of the one was
 25 *Simple*, another *Sloth*, and the third *Presumption*.

*Simple,
 Sloth, and
 Presump-
 tion.*

Christian then seeing them lie in this case, went to them, if peradventure he might awake them, and cried, You are like them that sleep on the top of a mast, for the Dead Sea is under you, a gulf that
 30 hath no bottom. Awake therefore and come away; be willing also, and I will help you off with your Irons. He also told them, If he that goeth about like a *roaring lion* comes by, you will certainly become a prey to his teeth. With that they looked

Prov. 23. 34.

1 Pet. 5. 8.

upon him, and began to reply in this sort : *Simple* said, *I see no danger* ; *Sloth* said, *Yet a little more sleep* ; and *Presumption* said, *Every Fatt° must stand upon his own bottom*. And so they
 5 lay down to sleep again, and *Christian* went on his way.

There is no persuasion will do, if God openeth not the eyes.

Yet was he troubled to think that men in that danger should so little esteem the kindness of him that so freely offered to help them, both by awaken-
 10 ing of them, counselling of them, and proffering to help them off with their Irons. And as he was troubled thereabout, he espied two men come tumbling over the Wall, on the left hand of the narrow way ; and they made up apace to him. The
 15 name of the one was *Formalist*, and the name of the other *Hypocrisy*. So, as I said, they drew up unto him, who thus entered with them into discourse.

Christian talked with them.

Chr. Gentlemen, Whence came you, and whither
 20 do you go ?

Form. and *Hyp.* We were born in the land of *Vain-glory*, and are going for praise to Mount *Sion*.

Chr. Why came you not in at the Gate which
 25 standeth at the beginning of the Way ? Know you not that it is written, That *he that cometh not in by the Door, but climbeth up some other way, the same is a Thief and a Robber* ?

John 10. 1.

Form. and *Hyp.* They said, That to go to the
 30 Gate for entrance was by all their country-men counted too far about ; and that therefore their usual way was to make a short cut of it, and to climb over the wall, as they had done.

Chr. But will it not be counted a *Trespass°*

against the Lord of the City whither we are bound, thus to violate his revealed will?

Form. and *Hyp.* They told him, That as for that, he needed not to trouble his head there-
 5 about; for what they did they had custom for; and could produce, if need were, Testimony that would witness it for more than a thousand years.

Chr. But, said *Christian*, will your practice stand a Trial at Law?

10 *Form.* and *Hyp.* They told him, That custom, it being of so long a standing as above a thousand years, would doubtless now be admitted as a thing legal by an impartial Judge; and besides, said they, if we get into the way, what's matter^o which
 15 way we get in? if we are in, we are in; thou art but in the way, who, as we perceive, came in at the Gate; and we are also in the way, that came tumbling over the wall; wherein now is thy condition better than ours?

20 *Chr.* I walk by the Rule of my Master; you walk by the rude working of your fancies. You are counted thieves already, by the Lord of the way; therefore I doubt you will not be found true men at the end of the way. You come in by
 25 yourselves, without his direction; and shall go out by yourselves, without his mercy.

To this they made him but little answer; only they bid him look to himself. Then I saw that they went on every man in his way, without
 30 much conference one with another; save that these two men told *Christian*, that as to *Laws* and *Ordinances*, they doubted not but they should as conscientiously do them as he; therefore, said they, we see not wherein thou differest from us but

They that come into the way, but not by the door, think that they can say something in vindication of their own Practice.

by the *Coat* that is on thy back, which was, as we tro, given thee by some of thy Neighbours, to hide the shame of thy nakedness.

Chr. By Laws and Ordinances you will not be saved, since you came not in by the door. And as for this *Coat* that is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of his kindness to me, for I had nothing but rags before. And besides, thus I comfort myself as I go: Surely, think I, when I come to the gate of the City, the Lord thereof will know me for good, since I have his Coat on my back; a Coat that he gave me freely in the day that he stript me of my rags. I have moreover a Mark in my forehead, of which perhaps you have taken no notice, which one of my Lord's most intimate associates fixed there in the day that my Burden fell off my shoulders. I will tell you moreover, that I had then given me a Roll sealed, to comfort me by reading as I go in the way; I was also bid to give it in at the Cœlestial Gate, in token of my certain going in after it; all which things I doubt you want, and want them because you came not in at the Gate.

To these things they gave him no answer; only they looked upon each other and laughed. Then I saw that they went on all, save that *Christian* kept before, who had no more talk but with himself, and that sometimes sighingly, and sometimes comfortably; also he would be often reading in the Roll that one of the Shining Ones gave him, by which he was refreshed.

I beheld then, that they all went on till they

Gal. 2. 16.

Christian has got his Lord's Coat on his back, and is comforted there-with; he is comforted also with his Mark and his Roll.

Christian has talk with himself.

came to the foot of the Hill *Difficulty*, at the bottom of which was a Spring. There was also in the same place two other ways besides that which came straight from the Gate ; one turned to
 5 the left hand, and the other to the right, at the bottom of the Hill ; but the narrow way lay right up the Hill, and the name of the going up the side of the Hill is called *Difficulty*. *Christian* now went to the Spring, and drank thereof to refresh himself,
 10 and then began to go up the Hill, saying,

*He comes
to the Hill
Difficulty.*

Isa. 49. 10.

The Hill, though high, I covet to ascend,
 The difficulty will not me offend ;
 For I perceive the way to life lies here :
 Come, pluck up, Heart, let's neither faint nor fear ;
 15 Better, tho' difficult, the right way to go,
 Than wrong, though easy, where the end is wo.

The other two also came to the foot of the Hill ; but when they saw that the Hill was steep and high, and that there was two other ways^o to go ;
 20 and supposing also that these two ways might meet again with that up which *Christian* went, on the other side of the Hill ; therefore they were resolved to go in those ways. Now the name of one of those ways was *Danger*, and the name of
 25 the other *Destruction*. So the one took the way which is called *Danger*, which led him into a great Wood ; and the other took directly up the way to *Destruction*, which led him into a wide field, full of dark Mountains,^o where he stumbled
 30 and fell, and rose no more.

*The danger
of turning
out of the
way.*

I looked then after *Christian* to see him go up the Hill, where I perceived he fell from running to going, and from going to clambering upon his



Shall they who wrong begin yet rightly end?
Shall they at all have safety for their friend?
No, no; in headstrong manner they set out,
And headlong will they fall at last no doubt.^o

- hands and his knees, because of the steepness of the place. Now about the midway to the top of the Hill was a pleasant *Arbour*, made by the Lord of the Hill for the refreshing of weary travellers; 5 thither therefore *Christian* got, where also he sat down to rest him. Then he pulled his Roll out of his bosom, and read therein to his comfort; he also now began afresh to take a review of the Coat or Garment that was given him as he stood 10 by the Cross. Thus pleasing himself awhile, he at last fell into a slumber, and thence into a fast sleep, which detained him in that place until it was almost night; and in his sleep his Roll fell out of his hand. Now as he was sleeping, there came 15 one to him and awaked him, saying, *Go to the Ant, thou sluggard; consider her ways, and be wise.* And with that *Christian* suddenly started up, and sped him on his way, and went apace till he came to the top of the Hill.
- 20 Now when he was got up to the top of the Hill, there came two men running against him amain^o; the name of the one was *Timorous*, and the other, *Mistrust*; to whom *Christian* said, Sirs, what's the matter you run the wrong way^o? *Timorous* 25 answered, that they were going to the City of *Zion*, and had got up that difficult place; but, said he, the further we go, the more danger we meet with; wherefore we turned, and are going back again.
- 30 Yes, said *Mistrust*, for just before us lie a couple of Lions in the way, (whether sleeping or waking we know not), and we could not think, if we came within reach, but they would presently pull us in pieces.

*A Ward^o of
grace.*

*He that
sleeps is a
loser.
Prov. 5. 3.*

*Christian
meets with
Mistrust and
Timorous.*

Chr. Then said *Christian*, You make me afraid, but whither shall I fly to be safe? If I go back to mine own country, *that* is prepared for Fire and Brimstone, and I shall certainly perish
 5 there. If I can get to the Cœlestial City, I am sure to be in safety there. I must venture: To go back is nothing but death; to go forward is fear of death, and life everlasting beyond it. I will yet go forward. So *Mistrust* and *Timorous*
 10 ran down the Hill, and *Christian* went on his way. But thinking again of what he heard from the men, he felt in his bosom for his Roll, that he might read therein and be comforted; but he felt, and found it not. Then was *Christian* in great
 15 distress, and knew not what to do; for he wanted that which used to relieve him, and that which should have been his pass^o into the Cœlestial City. Here therefore he began to be much perplexed, and knew not what to do. At last he bethought
 20 himself that he had slept in the *Arbour* that is on the side of the Hill; and falling down upon his knees, he asked God forgiveness for that his foolish fact,^o and then went back to look for his Roll. But all the way he went back, who can sufficiently
 25 set forth the sorrow of *Christian's* heart? Sometimes he sighed, sometimes he wept, and oftentimes he chid himself for being so foolish to fall asleep in that place, which was erected only for a little refreshment for his weariness. Thus therefore he
 30 went back, carefully looking on this side and on that, all the way as he went, if happily^o he might find his Roll, that had been his comfort so many times in his Journey. He went thus till he came again within sight of the *Arbour* where he sat and

*Christian
shakes off
fear.*

*Christian
missed his
Roll where-
in he used
to take
comfort.*

*He is per-
plexed for
his Roll.*

slept ; but that sight renewed his sorrow the more,
 by bringing again, even afresh, his evil of sleeping
 into his mind. Thus therefore he now went on
 bemoaning his sinful sleep, saying, *O wretched man*
 5 *that I am*, that I should sleep in the daytime !
 that I should sleep in the midst of difficulty ! that
 I should so indulge the flesh, as to use that rest for
 ease to my flesh, which the Lord of the Hill hath
 erected only for the relief of the spirits of Pilgrims !
 10 How many steps have I took in vain ! (Thus it
 happened to *Israel* for their sin, they were sent
 back again by the way of the Red Sea)° and I am
 made to tread those steps with sorrow, which I
 might have trod with delight, had it not been for
 15 this sinful sleep. How far might I have been on
 my way by this time ! I am made to tread those
 steps thrice over, which I needed not to have trod
 but once ; yea now also I am like to be benighted,
 for the day is almost spent. O that I had not
 20 slept !

Now by this time he was come to the *Arbour*
 again, where for a while he sat down and wept ;
 but at last, as *Christian* would have it, looking
 sorrowfully down under the settle,° there he espied
 25 his Roll ; the which he with trembling and haste
 caught up,° and put it into his bosom. But who
 can tell how joyful this man was when he had gotten°
 his Roll again ! for this Roll was the assurance of
 his life and acceptance at the desired Haven. There-
 30 fore he laid it up in his bosom, gave thanks to God
 for directing his eye to the place where it lay, and
 with joy and tears betook himself again to his Jour-
 ney. But Oh how nimbly now did he go up the
 rest of the Hill ! Yet before he got up, the Sun

Rev. 2. 5.
 1 Thess. 5.
 7, 8.
Christian
bemoans his
foolish
sleeping.

Christian
findeth his
Roll where
he lost it.

went down upon *Christian* ; and this made him again recall the vanity of his sleeping to his remembrance ; and thus he again began to condole with himself. *O thou sinful sleep ! how for thy sake*
 5 *am I like to be benighted in my Journey ! I must walk without the Sun, darkness must cover the path of my feet, and I must hear the noise of doleful creatures,° because of my sinful sleep.*

Now also he remembered the story that *Mistrust*
 10 and *Timorous* told him of, how they were frightened with the sight of the Lions. Then said *Christian* to himself again, These beasts range in the night for their prey ; and if they should meet with me in the dark, how should I shift° them ? How
 15 should I escape being by them torn in pieces ? Thus he went on his way. But while he was thus bewailing his unhappy miscarriage,° he lift up his eyes, and behold there was a very stately Palace° before him, the name of which was *Beautiful* ; and it stood just by the High-way side.

So I saw in my Dream that he made haste and went forward, that if possible he might get Lodging there. Now before he had gone far, he entered into a very narrow passage, which was about a furlong° off of the Porter's lodge ; and looking very
 25 narrowly before him as he went, he espied two Lions in the way. Now, thought he, I see the dangers that *Mistrust* and *Timorous* were driven back by. (The Lions were chained, but he saw
 30 not the chains.) Then he was afraid, and thought also himself to go back after them, for he thought nothing but death was before him : But the Porter at the lodge, whose name is *Watchful*, perceiving that *Christian* made a halt as if he would go back,

Mark 13. 34.

cried unto him, saying, Is thy strength so small? Fear not the Lions, for they are chained, and are placed there for trial of faith where it is, and for discovery of those that have none. Keep in the
5 midst of the Path, and no hurt shall come unto thee.

Then I saw that he went on, trembling for fear of the Lions, but taking good heed to the directions of the Porter; he heard them roar, but they
10 did him no harm. Then he clapt his hands, and went on till he came and stood before the Gate where the Porter was. Then said *Christian* to the Porter, Sir, what house is this? and may I lodge here to-night? The Porter answered, This
15 house was built by the Lord of the Hill, and he built it for the relief and security of Pilgrims. The Porter also asked whence he was, and whither he was going?

Chr. I am come from the City of *Destruction*,
20 and am going to Mount *Zion*; but because the Sun is now set, I desire, if I may, to lodge here to-night.

Por. What is your name?

Chr. My name is now *Christian*, but my name
25 at the first was *Graceless*; I came of the race of *Japheth*, whom God will persuade to dwell in the Tents of *Shem*. Gen. 9. 27.

Por. But how doth it happen that you come so late? The Sun is set.

30 *Chr.* I had been here sooner, but that, wretched man that I am! I slept in the *Arbour* that stands on the Hill-side; nay, I had notwithstanding that, been here much sooner, but that in my sleep I lost my evidence, and came without it to the brow of



Difficulty is behind, Fear is before,
Though he's got on the Hill, the Lions roar;
A Christian man is never long at ease,
When one fright's gone, another doth him seize.°

the Hill ; and then feeling for it, and finding it not, I was forced with sorrow of heart to go back to the place where I slept my sleep, where I found it, and now I am come.

5 *Por.* Well, I will call out one of the Virgins of this place, who will, if she likes your talk, bring you in to the rest of the Family, according to the rules of the house. So *Watchful* the Porter rang a bell, at the sound of which came out at the door
10 of the house, a grave and beautiful Damsel named *Discretion*, and asked why she was called.

The Porter answered, This man is in a Journey from the City of *Destruction* to Mount *Zion*, but being weary and benighted, he asked me if he might
15 lodge here to-night ; so I told him I would call for thee, who, after discourse had with him, mayest do as seemeth thee good, even according to the Law of the house.

Then she asked him whence he was, and whither
20 he was going ; and he told her. She asked him also, how he got into the way ; and he told her. Then she asked him, what he had seen and met with in the way ; and he told her. And last she asked his name ; so he said, It is *Christian*, and I
25 have so much the more a desire to lodge here to-night, because, by what I perceive, this place was built by the Lord of the Hill, for the relief and security of Pilgrims. So she smiled, but the water stood in her eyes ; and after a little pause, she said,
30 I will call forth two or three more of the Family. So she ran to the door, and called out *Prudence*, *Piety*, and *Charity*, who after a little more discourse with him, had him in to the Family ; and many of them, meeting him at the threshold of the house,

said, Come in thou blessed of the Lord ; this house was built by the Lord of the Hill, on purpose to entertain such Pilgrims in. Then he bowed his head, and followed them into the house. So when
 5 he was come^o in and set down, they gave him something to drink, and consented together, that until supper was ready, some of them should have some particular discourse with *Christian*, for the best improvement of time ; and they appointed *Piety*,
 10 and *Prudence*, and *Charity* to discourse with him ; and thus they began :

Piety. Come good *Christian*, since we have been so loving to you, to receive you into our house this night, let us, if perhaps we may better our-
 15 selves thereby, talk with you of all things that have happened to you in your Pilgrimage.

Chr. With a very good will, and I am glad that you are so well disposed.

Piety. What moved you at first to betake
 20 yourself to a Pilgrim's life ?

Chr. I was driven out of my Native Country, by a dreadful sound that was in mine ears : to wit, that unavoidable destruction did attend me, if I abode in that place where I was.

25 *Piety*. But how did it happen that you came out of your Country this way ?

Chr. It was as God would have it ; for when I was under the fears of destruction, I did not know whither to go ; but by chance there came a man,
 30 even to me, as I was trembling and weeping, whose name is *Evangelist*, and he directed me to the Wicket-gate, which else I should never have found, and so set me into the way that hath led me directly to this house.

Piety discourses^o him.

How Christian was driven out of his own Country.

How he got into the way to Sion.

Piety. But did you not come by the house of the *Interpreter* ?

Chr. Yes, and did see such things there, the remembrance of which will stick by me as long as
 5 I live ; specially three things : to wit, How Christ, in despite of Satan, maintains his work of Grace in the heart ; how the man had sinned himself quite out of hopes of God's mercy ; and also the Dream of him that thought in his sleep the day of
 10 Judgment was come.

Piety. Why, Did you hear him tell his dream ?

Chr. Yes, and a dreadful one it was. I thought it made my heart ake^o as he was telling of it ; but yet I am glad I heard it.

15 *Piety.* Was that all that you saw at the house of the *Interpreter* ?

Chr. No : he took me and had me where he shewed me a stately Palace, and how the people were clad in Gold that were in it ; and how there
 20 came a venturous man and cut his way through the armed men that stood in the door to keep him out, and how he was bid to come in, and win eternal Glory. Methought those things did ravish my heart ; I would have stayed at that good man's
 25 house a twelve-month, but that I knew I had further to go.

Piety. And what saw you else in the way ?

Chr. Saw ! Why, I went but a little further, and I saw one, as I thought in my mind, hang
 30 bleeding upon the Tree ; and the very sight of him made my Burden fall off my back (for I groaned under a very heavy Burden), but then it fell down from off me. 'Twas a strange thing to me, for I never saw such a thing before ; yea, and while I

A rehearsal of what he saw in the way.

stood looking up (for then I could not forbear looking) three Shining Ones came to me. One of them testified that my sins were forgiven me ; another stript me of my Rags, and gave me this broidered
 5 Coat which you see ; and the third set the Mark which you see in my forehead, and gave me this sealed Roll (and with that he plucked it out of his bosom).

Piety. But you saw more than this, did you not ?

10 *Chr.* The things that I have told you were the best ; yet some other matters I saw, as namely I saw three men, *Simple*, *Sloth*, and *Presumption*, lie asleep a little out of the way as I came, with Irons upon their heels ; but do you think I could
 15 awake them ? I also saw *Formalist* and *Hypocrisy* come tumbling over the wall, to go, as they pretended, to *Sion* ; but they were quickly lost ; even as I myself did tell them, but they would not believe. But, above all, I found it hard work to
 20 get up this Hill, and as hard to come by the Lions' mouths ; and truly if it had not been for the good man, the Porter that stands at the Gate, I do not know but that after all I might have gone back again ; but now I thank God I am here, and I
 25 thank you for receiving of me.

Then *Prudence* thought good to ask him a few questions, and desired his answer to them.

*Prudence
discourses
him.*

Prud. Do you not think sometimes of the Country from whence you came ?

30 *Chr.* Yes, but with much shame and detestation : Truly, if I had been mindful of that Country from whence I came out, I might have had opportunity to have returned ; but now I desire a better Country, that is, an Heavenly.

*Christian's
thoughts of
his Native
Country.
Heb. 11. 15,
16.*

Prud. Do you not yet bear away with you some of the things that then you were conversant withal?

Chr. Yes, but greatly against my will ; especially my inward and carnal cogitations, with which all
5 my countrymen, as well as myself, were delighted ; but now all those things are my grief ; and might I but chuse^o mine own things, I would chuse never to think of those things more ; but when I would be doing of that which is best, that which is worst
10 is with me.

Christian distasted with carnal cogitations.

Christian's choice.

Rom. 7. 21.

Prud. Do you not find sometimes, as if those things were vanquished, which at other times are your perplexity?

Chr. Yes, but that is seldom ; but they are to
15 me golden hours in which such things happen to me.

Christian's golden hours.

Prud. Can you remember by what means you find your annoyances at times, as if they were vanquished?

Chr. Yes, when I think what I saw at the
20 Cross, that will do it ; and when I look upon my broidered Coat, that will do it ; also when I look into the Roll that I carry in my bosom, that will do it ; and when my thoughts wax warm about
25 whither I am going, that will do it.

How Christian gets power against his corruptions.

Prud. And what is it that makes you so desirous to go to Mount *Zion*?

Chr. Why, there I hope to see him *alive* that did hang *dead* on the Cross ; and there I hope to
30 be rid of all those things that to this day are in me an annoyance to me ; there, they say, there is no death ; and there I shall dwell with such Company as I like best. For to tell you truth, I love him, because I was by him eased of my

Why Christian would be at Mount Zion.

Isa. 25. 8.
Rev. 21. 4.

Burden, and I am weary of my inward sickness ; I would fain be where I shall die no more, and with the Company that shall continually cry, *Holy, Holy, Holy*.

- 5 Then said *Charity*° to *Christian*, Have you a family ? Are you a married man ?

Charity
discourses
him.

Chr. I have a Wife and four small Children.°

Char. And why did you not bring them along with you ?

- 10 *Chr.* Then *Christian* wept, and said, Oh how willingly would I have done it, but they were all of them utterly averse to my going on Pilgrimage.

Christian's
love to his
Wife and
Children.

- Char.* But you should have talked to them,
15 and have endeavoured to have shewn them the danger of being behind.

- Chr.* So I did, and told them also what God
had shewed to me of the destruction of our City ;
but I seemed to them as one that mocked, and
20 they believed me not.

Gen. 19. 14.

Char. And did you pray to God that he would bless your counsel to them ?

- Chr.* Yes, and that with much affection ; for
you must think that my Wife and poor Children
25 were very dear° unto me.

Char. But did you tell them of your own sorrow, and fear of destruction ? for I suppose that destruction was visible enough to you ?

- Chr.* Yes, over, and over, and over. They
30 might also see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the Judgment that did hang over our heads ; but all was not sufficient to prevail with them to come with me.

Christian's
fears of
perishing
might be
read in his
very counte-
nance.

Char. But what could they say for themselves, why they came not?

Chr. Why, my Wife was afraid of losing this World, and my Children were given to the foolish
5 Delights of youth: so what by one thing, and what by another, they left me to wander in this manner alone.

The cause why his Wife and Children did not go with him.

Char. But did you not with your vain life, damp all that you by words used by way of per-
10 suasion to bring them away with you?

Chr. Indeed I cannot commend my life; for I am conscious to myself of many failings therein: I know also, that a man by his conversation may soon overthrow what by argument or persuasion
15 he doth labour to fasten upon others for their good. Yet this I can say, I was very wary of giving them occasion, by any unseemly action, to make them averse to going on Pilgrimage. Yea, for this very thing they would tell me I was too precise, and
20 that I denied myself of things (for their sakes) in which they saw no evil. Nay, I think I may say, that if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my Neighbour.

25 *Char.* Indeed *Cain* hated his Brother, because his own works were evil, and his Brother's righteous; and if thy Wife and Children have been offended with thee for this, they thereby shew themselves to be implacable to good, and thou hast
30 delivered thy soul from their blood.

Christian's good conversation before his Wife and Children.
Christian clear of their blood if they perish.
1 John 3. 12.
Ezek. 3. 19.

Now I saw in my Dream, that thus they sat talking together until supper was ready. So when they had made ready, they sat down to meat. Now the Table was furnished with fat

things, and with Wine that was well refined : and all their talk at the Table was about the LORD of the Hill ; as namely, about what HE had done, and wherefore HE did what He did, and why HE
 5 had builded that House : and by what they said, I perceived that he had been a *great Warriour*, and had fought with and slain him that had the power of Death, but not without great danger to himself, which made me love him the more.

What Christian had to his supper.

Their talk at supper-time.

Heb. 2. 14, 15.

10 For, as they said, and as I believe (said *Christian*) he did it with the loss of much blood ; but that which put Glory of Grace into all he did, was, that he did it out of pure love to his Country. And besides, there were some of them of
 15 the household that said they had seen and spoke with him since he did die on the Cross ; and they have attested that they had it from his own lips, that he is such a lover of poor Pilgrims, that the like is not to be found from the East to the West.

20 They moreover gave an instance of what they affirmed, and that was, He had stript himself of his glory, that he might do this for the Poor^o ; and that they heard him say and affirm, *That he would not dwell in the Mountain of Zion alone.*

25 They said moreover, that he had made many Pilgrims Princes, though by nature they were Beggars born, and their original^o had been the dunghill.

Christ makes Princes of Beggars.
 1 Sam. 2. 8.
 Psal. 113. 7.

Thus they discoursed together till late at night ;
 30 and after they had committed themselves to their Lord for protection, they betook themselves to rest : the Pilgrim they laid in a large upper chamber, whose window opened towards the Sun rising : the name of the chamber was *Peace*, where

Christian's Bed-chamber.

he slept till break of day, and then he awoke and sang,

- Where am I now ? Is this the love and care
Of Jesus for the men that Pilgrims are !
5 Thus to provide ! That I should be forgiven !
And dwell already the next door to Heaven !

- So in the morning they all got up, and after some more discourse, they told him that he should not depart till they had shewed him the
10 *Rarities* of that place. And first they had him into the Study, where they shewed him Records of the greatest antiquity ; in which, as I remember my Dream, they shewed him first the *Pedegree* of the Lord of the Hill, that he was the Son
15 of the Ancient of Days, and came by an Eternal Generation. Here also was more fully recorded the Acts that he had done, and the names of many hundreds that he had taken into his service ; and how he had placed them in such Habitations
20 that could neither by length of Days, nor decays of Nature, be dissolved.

Christian
had into the
Study, and
what he saw
there.

- Then they read to him some of the worthy Acts that some of his servants had done : as, how they had subdued Kingdoms, wrought Right-
25 eousness, obtained Promises, stopped the mouths of Lions, quenched the violence of Fire, escaped the edge of the Sword ; out of weakness were made strong, waxed valiant in fight, and turned to flight the Armies of the *Aliens*.

Heb. 11. 33,
34.

- 30 Then they read again in another part of the Records of the house, where it was shewed how willing their Lord was to receive into his favour any, even any, though they in time past had

offered great affronts to his Person and proceedings. Here also were several other Histories of many other famous things, of all which *Christian* had a view ; as of things both Ancient and Modern : together with Prophecies and Predictions of things that have their certain accomplishment, both to the dread and amazement of Enemies, and the comfort and solace of Pilgrims.

The next day they took him and had him into the Armory, where they shewed him all manner of Furniture,^o which their Lord had provided for Pilgrims, as Sword,^o Shield, Helmet, Breastplate, *All-prayer*, and Shoes that would not wear out. And there was here enough of this to harness out as many men for the service of their Lord as there be Stars in the Heaven for multitude.

Christian had into the Armory.

They also shewed him some of the Engines with which some of his Servants had done wonderful things. They shewed him *Moses' Rod*^o ; the Hammer and Nail with which *Jael* slew *Sisera* ; the Pitchers, Trumpets and Lamps too, with which *Gideon* put to flight the Armies of *Midian* : Then they shewed him the Ox's goad wherewith *Shamgar* slew six hundred men : They shewed him also the Jaw-bone with which *Samson* did such mighty feats : They shewed him moreover the Sling and Stone with which *David* slew *Goliath* of *Gath* ; and the Sword also with which their Lord will kill the Man of Sin, in the day that he shall rise up to the prey. They shewed him besides many excellent things, with which *Christian* was much delighted. This done, they went to their rest again.

Christian is made to see Ancient things.

Then I saw in my Dream, that on the morrow

he got up to go forwards, but they desired him to stay till the next day also ; and then, said they, we will (if the day be clear) shew you the Delectable Mountains,^o which, they said, would yet
 5 further add to his comfort, because they were nearer the desired Haven than the place where at present he was : so he consented and stayed. When the morning was up, they had him to the top of the House, and bid him look South ; so he
 10 did : and behold at a great distance he saw a most pleasant Mountainous Country, beautified with Woods, Vineyards, Fruits of all sorts, Flowers also, with Springs and Fountains, very delectable to behold. Then he asked the name of the Country :
 15 They said it was *Immanuel's Land* ; and it is as common, said they, as this *Hill* is, to and for all the Pilgrims. And when thou comest there, from thence, said they, thou mayest see to the gate of the Cœlestial City, as the Shepherds that live there
 20 will make appear.

Christian
shewed the
Delectable
Mountains.

Isa. 33. 16,
17.

Now he bethought himself of setting forward, and they were willing he should : but first, said they, let us go again into the Armory : So they did ; and when they came there, they harnessed
 25 him from head to foot with what was of proof,^o lest perhaps he should meet with assaults in the way. He being therefore thus accoutred, walketh out with his friends to the Gate, and there he asked the Porter if he saw any Pilgrims pass by :
 30 Then the Porter answered, Yes.

Christian
sets for-
ward.

Christian
sent away
armed.

Chr. Pray, did you know him ? said he.

Por. I asked his name, and he told me it was *Faithful*.

Chr. O, said *Christian*, I know him ; he is my



Whilst *Christian* is among his godly friends,
Their golden months make him sufficient 'mends,
For all his griefs, and when they let him go,
He's clad with northern steel from top to toe.°

Townsmen, my near Neighbour, he comes from the place where I was born : How far do you think he may be before ?

Por. He is got by this time below the Hill.

5 *Chr.* Well, said *Christian*, good Porter, the Lord be with thee, and add to all thy blessings much increase, for the kindness that thou hast shewed to me.

How Christian and the Porter greet at parting.

Then he began to go forward ; but *Discretion*,
10 *Piety*, *Charity*, and *Prudence*, would accompany him down to the foot of the Hill. So they went on together, reiterating their former discourses, till they came to go down the Hill. Then said *Christian*, As it was *difficult* coming up, so (so far as I
15 can see) it is *dangerous* going down. Yes, said *Prudence*, so it is, for it is an hard matter for a man to go down into the Valley of *Humiliation*, as thou art now, and to catch no slip by the way ; therefore, said they, are we come out to accompany
20 thee down the Hill. So he began to go down, but very warily ; yet he caught a slip or two.

The Valley of Humiliation.

Then I saw in my Dream that these good Companions, when *Christian* was gone down to the bottom of the Hill, gave him a loaf of Bread,^o a
25 bottle of Wine, and a cluster of Raisins ; and then he went on his way.

But now, in this Valley of *Humiliation*, poor *Christian* was hard put to it ; for he had gone but a little way, before he espied a foul *Fiend*
30 coming over the field to meet him ; his name is *Apollyon*.^o Then did *Christian* begin to be afraid, and to cast in his mind whether to go back or to stand his ground : But he considered again that he had no Armour for his back, and

therefore thought that to turn the back to him might give him greater advantage with ease to pierce him with his Darts. Therefore he resolved to venture and stand his ground ; For, 5 thought he, had I no more in mine eye than the saving of my life, 'twould be the best way to stand.

Christian
no Armour
for his back.

So he went on, and *Apollyon* met him. Now the Monster was hideous to behold ; he was 10 cloathed with scales like a Fish (and they are his pride) ; he had wings like a Dragon, feet like a Bear, and out of his belly came Fire and Smoak ; and his mouth was as the mouth of a Lion. When he was come up to *Christian*, he beheld him with 15 a disdainful countenance, and thus began to question with him.

Christian's
resolution
on the
approach
of Apollyon.

Apol. Whence come you ? and whither are you bound ?

Chr. I am come from the City of *Destruction*, 20 which is the place of all evil, and am going to the City of *Zion*.

Apol. By this I perceive thou art one of my Subjects, for all that Country is mine, and I am the Prince and God of it. How is it then that 25 thou hast run away from thy King ? Were it not that I hope thou mayest do me more service, I would strike thee now at one blow to the ground.

Discourse
betwixt
Christian
and Apol-
lyon.

Chr. I was born indeed in your dominions, but 30 your service was hard, and your wages such as a man could not live on, *for the wages of sin is death* ; therefore when I was come to years, I did as other considerate persons do, look out, if perhaps I might mend myself.

Rom. 6. 23.

Apol. There is no Prince that will thus lightly lose his Subjects,° neither will I as yet lose thee: but since thou complainest of thy service and wages, be content to go back; what our Country 5 will afford, I do here promise to give thee.

Chr. But I have let° myself to another, even to the King of Princes, and how can I with fairness go back with thee?

Apol. Thou hast done in this, according to the 10 Proverb, changed a bad for a worse; but it is ordinary for those that have professed themselves his Servants, after a while to give him the slip, and return again to me: Do thou so too, and all shall be well.

Chr. I have given him my faith, and sworn my allegiance to him; how then can I go back from this, and not be hanged as a Traitor?

Apol. Thou didst the same to me, and yet I am willing to pass by all, if now thou wilt yet 20 turn again and go back.

Chr. What I promised thee was in my non-age,° and besides, I count that the Prince under whose Banner now I stand is able to absolve me; yea, and to pardon also what I did as to 25 my compliance with thee; and besides, O thou destroying *Apollyon*, to speak truth, I like his Service, his Wages, his Servants, his Government, his Company and Country, better than thine; and therefore leave off to persuade me 30 further; I am his Servant, and I will follow him.

Apol. Consider again when thou art in cool blood, what thou art like to meet with in the way that thou goest. Thou knowest that for the most part, his Servants come to an ill end,

*Apollyon's
flattery.*

*Apollyon
undervalues
Christ's
service.*

*Apollyon
pretends to
be merciful.*

because they are transgressors against me and my ways : How many of them have been put to shameful deaths ; and besides, thou countest his service better than mine, whereas he never came
 5 yet from the place where he is to deliver any that served him out of our hands ; but as for me, how many times, as all the World very well knows, have I delivered, either by power or fraud, those that have faithfully served me, from him and
 10 his, though taken by them ; and so I will deliver thee.

Chr. His forbearing at present to deliver them is on purpose to try their love, whether they will cleave to him to the end ; and as for the ill end thou sayest they come to, that is most glorious in
 15 their account ; for for present deliverance, they do not much expect it, for they stay for their Glory, and then they shall have it, when their Prince comes in his and the Glory of the Angels.

Apol. Thou hast already been unfaithful in
 20 thy service to him, and how dost thou think to receive wages of him ?

Chr. Wherein, O *Apollyon*, have I been unfaithful to him ?

Apol. Thou didst faint at first setting out,
 25 when thou wast almost choked in the Gulf° of *Dispond* ; thou didst attempt wrong ways to be rid of thy Burden, whereas thou shouldest have stayed till thy Prince had taken it off ; thou didst sinfully sleep and lose thy choice thing ; thou
 30 wast also almost persuaded to go back, at the sight of the Lions ; and when thou talkest of thy Journey, and of what thou hast heard and seen, thou art inwardly desirous of vain-glory in all that thou sayest or doest.

Apollyon
pleads the
grievous
ends of
Christians,
to dissuade
Christian
from per-
sisting in
his way.

Apollyon
pleads
Christian's
infirmities
against him.

Chr. All this is true, and much more, which thou hast left out ; but the Prince whom I serve and honour is merciful, and ready to forgive ; but besides, these infirmities possessed me in thy Country, for there I sucked them in, and I have groaned under them, been sorry for them, and have obtained Pardon of my Prince.

Apol. Then *Apollyon* broke out into a grievous rage, saying, I am an enemy to this Prince ; I hate his Person, his Laws, and People ; I am come out on purpose to withstand thee.

Apollyon in a rage falls upon Christian.

Chr. *Apollyon*, beware what you do, for I am in the King's High-way,^o the way of Holiness, therefore take heed to yourself.

Apol. Then *Apollyon* straddled quite over the whole breadth of the way, and said, I am void of fear in this matter, prepare thyself to die ; for I swear by my infernal Den, that thou shalt go no further ; here will I spill thy soul.

And with that he threw a flaming Dart at his breast, but *Christian* had a Shield in his hand, with which he caught it, and so prevented the danger of that.

Then did *Christian* draw, for he saw 'twas time to bestir him : and *Apollyon* as fast made at him, throwing Darts as thick as Hail ; by the which, notwithstanding all that *Christian* could do to avoid it, *Apollyon* wounded him in his head, his hand, and foot : This made *Christian* give a little back ; *Apollyon* therefore followed his work amain, and *Christian* again took courage, and resisted as manfully as he could. This sore Combat lasted for above half a day, even till *Christian* was almost quite spent ; for you

Christian wounded in his understanding, faith, and conversation.



A more unequal match can hardly be:
Christian must fight an Angel: but you see
The valiant man by handling Sword and Shield,
Doth make him, tho' a Dragon, quit the field.°

must know that *Christian*, by reason of his wounds, must needs grow weaker and weaker.

Then *Apollyon* espying his opportunity, began to gather up close to *Christian*, and wrestling with him, gave him a dreadful fall; and with that *Christian's* Sword flew out of his hand. Then said *Apollyon*, *I am sure of thee now*: and with that he had almost pressed him to death, so that *Christian* began to despair of life: but as God would have it, while *Apollyon* was fetching of° his last blow, thereby to make a full end of this good man, *Christian* nimbly reached out his hand for his Sword, and caught it, saying, *Rejoice not against me, O mine Enemy!* when I fall I shall arise; and with that, gave him a deadly thrust, which made him give back, as one that had received his mortal wound: *Christian* perceiving that, made at him again, saying, *Nay, in all these things we are more than Conquerors through him that loved us.* And with that *Apollyon* spread forth his Dragon's wings, and sped him away, that *Christian* for a season saw him no more.

In this Combat no man can imagine, unless he had seen and heard as I did, what yelling and hideous roaring *Apollyon* made all the time of the fight, he spake like a Dragon; and on the other side, what sighs and groans burst from *Christian's* heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded *Apollyon* with his two-edged Sword; then indeed he did smile, and look upward; but 'twas the dreadfulest sight that ever I saw.

Apollyon
casteth
down to the
ground
Christian.

Micah 7. 8.

Christian's
victory over
Apollyon.
Rom. 8. 37.

James 4. 7.

A brief relation of the
Combat by
the spectator.

So when the Battle was over, *Christian* said, *Christian gives God thanks for deliverance.*
 I will here give thanks to him that hath delivered me out of the mouth of the Lion, to him that did help me against *Apollyon*. And so he did,
 5 saying,

Great *Beelzebub*, the Captain of this Fiend,
 Design'd my ruin ; therefore to this end
 He sent him harness'd out : and he with rage
 That hellish was, did fiercely me engage :
 10 But blessed *Michael*^o helped me, and I
 By dint of Sword did quickly make him fly.
 Therefore to him let me give lasting praise,
 And thank and bless his holy name always.

Then there came to him an hand, with some of
 15 the leaves of the Tree of Life^o the which *Christian*
 took, and applied to the wounds that he had received in the Battle, and was healed immediately.
 He also sat down in that place to eat Bread, and to drink of the Bottle that was given him a little
 20 before ; so being refreshed, he addressed himself to
 his Journey, with his Sword drawn in his hand ; for he said, I know not but some other Enemy may be at hand. But he met with no other affront from
Apollyon, quite through this Valley.

25 Now at the end of this Valley was another, called the Valley of the *Shadow of Death*,^o and *Christian* must needs go through it, because the way to the Cœlestial City lay through the midst of it. Now this Valley is a very solitary place.

30 The Prophet *Jeremiah* thus describes it : *A wilderness, a land of desarts^o and of pits, a land of drought, and of the shadow of death, a land that no man (but a Christian) passeth through, and where no man dwelt.*

Christian goes on his Journey with his Sword drawn in his hand.

The Valley of the Shadow of Death.

Jer. 2. 6.

Now here *Christian* was worse put to it than in his fight with *Apollyon*, as by the sequel you shall see.

I saw then in my Dream, that when *Christian* 5 was got to the borders of the *Shadow of Death*, there met him two men, Children of them that brought up an evil report of the good land, making haste to go back ; to whom *Christian* spake as follows,

The Children of the Spies go back.
Numb. 13.

10 *Chr.* Whither are you going?

Men. They said, Back, back ; and we would have you to do so too, if either life or peace is prized by you.

Chr. Why, what's the matter ? said *Christian*.

15 *Men.* Matter ! said they ; we were going that way as you are going, and went as far as we durst ; and indeed we were almost past coming back ; for had we gone a little further, we had not been here to bring the news to thee.

20 *Chr.* But what have you met with ? said *Christian*.

Men. Why we were almost in the Valley of the *Shadow of Death* ; but that by good hap we looked before us, and saw the danger before 25 we came to it.

Psal. 44. 19.
Psal. 107. 10.

Chr. But what have you seen ? said *Christian*.

Men. Seen ! Why, the Valley itself, which is as dark as pitch ; we also saw there the Hobgoblins,^o Satyrs, and Dragons of the Pit ; we 30 heard also in that Valley a continual howling and yelling, as of a people under unutterable misery, who there sat bound in affliction and irons ; and over that Valley hangs the discouraging clouds of Confusion ; Death also doth always

spread his wings over it. In a word, it is every whit^o dreadful, being utterly without Order. Job 3. 5.
chap. 10. 22.

Chr. Then said *Christian*, I perceive not yet, by what you have said, but that this is my way Jer. 2. 6.
5 to the desired Haven.

Men. Be it thy way ; we will not chuse it for ours. So they parted, and *Christian* went on his way, but still with his Sword drawn in his hand, for fear lest he should be assaulted.

10 I saw then in my Dream, so far as this Valley reached, there was on the right hand a very deep Ditch ; that Ditch is it into which the blind have led the blind in all ages, and have both there miserably perished. Again, behold on the left hand,
15 there was a very dangerous Quag,^o into which, if even a good man falls, he can find no bottom for his foot to stand on. Into that Quag King *David* once did fall, and had no doubt therein been smothered, had not he that is able pluckt
20 him out.

The path-way was here also exceeding narrow, and therefore good *Christian* was the more put to it ; for when he sought in the dark to shun the ditch on the one hand, he was ready to tip
25 over into the mire on the other ; also when he sought to escape the mire, without great carefulness he would be ready to fall into the ditch. Thus he went on, and I heard him here sigh bitterly ; for, besides the dangers mentioned
30 above, the path-way was here so dark, that oft-times,^o when he lift up his foot to set forward, he knew not where, or upon what he should set it next.

About the midst of this Valley, I perceived the

mouth of Hell to be, and it stood also hard by the wayside. Now thought *Christian*, what shall I do? And ever and anon the flame and smook would come out in such abundance, with sparks
 5 and hideous noises (things that cared not for *Christian's* Sword, as did *Apollyon* before) that he was forced to put up his Sword, and betake himself to another weapon, called *All-prayer*. So he cried in my hearing, *O Lord I beseech thee deliver my*
 10 *Soul*. Thus he went on a great while, yet still the flames would be reaching towards him: Also he heard doleful voices, and rushings to and fro, so that sometimes he thought he should be torn in pieces, or trodden down like mire in the Streets.
 15 This frightful sight was seen, and these dreadful noises were heard by him for several miles together; and coming to a place where he thought he heard a company of *Fiends* coming forward to meet him, he stopt, and began to muse what he had best to
 20 do. Sometimes he had half a thought to go back; then again he thought he might be half way through the Valley; he remembred also how he had already vanquished many a danger, and that the danger of going back might be much more than for to go for-
 25 ward; so he resolved to go on. Yet the *Fiends* seemed to come nearer and nearer; but when they were come even almost at him, he cried out with a most vehement voice, *I will walk in the strength of the Lord God*; so they gave back, and came
 30 no further.

Eph. 6. 18.
 Psal. 116. 4.

Christian
put to a
stand, but
for a while.

One thing I would not let slip; I took notice that now poor *Christian* was so confounded, that he did not know his own voice; and thus I perceived it: Just when he was come over against



Poor man! where art thou now? Thy day is night.
Good man be not cast down, thou yet art right.
Thy way to Heaven lies by the gates of Hell;
Cheer up, hold out, with thee it shall go well.^o

the mouth of the burning Pit, one of the wicked ones got behind him, and stept up softly to him, and whisperingly suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind. This put *Christian* more to it than anything that he met with before, even to think that he should now blaspheme him that he loved so much before; yet, if he could have helped it, he would not have done it; but he had not the discretion neither to stop his ears, nor to know from whence those blasphemies came.

When *Christian* had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him, saying, *Though I walk through the Valley of the Shadow of Death, I will fear none ill, for thou art with me.*

Then was he glad, and that for these reasons: First, Because he gathered from thence, that some who feared God were in this Valley as well as himself.

Secondly, For that he perceived God was with them, though in that dark and dismal state; and why not, thought he, with me? though by reason of the impediment that attends this place, I cannot perceive it.

Thirdly, For that he hoped, could he overtake them, to have company by and by. So he went on, and called to him that was before; but he knew not what to answer, for that he also thought himself to be alone. And by and by the day broke; then said *Christian*, *He hath turned the Shadow of Death into the morning.*

Christian made believe that he spake blasphemies, when 'twas Satan that suggested them into his mind.

Psal. 23. 4.

Job 9. 11.

Christian glad at break of day.
Amos 5. 8.

Now morning being come, he looked back, not out of desire to return, but to see, by the light of the day, what hazards he had gone through in the dark. So he saw more perfectly the Ditch that was on the one hand, and the Quag that was on the other ; also how narrow the way was which led betwixt them both ; also now he saw the Hobgoblins, and Satyrs, and Dragons of the Pit, but all afar off ; for after break of day, they came not nigh ; yet they were discovered to him, according to that which is written, *He discovereth deep things out of darkness, and bringeth out to light the Shadow of Death.* Job. 12. 22.

Now was *Christian* much affected with his deliverance from all the dangers of his solitary way ; which dangers, though he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him. And about this time the Sun was rising, and this was another mercy to *Christian* ; for you must note, that though the first part of the Valley of the *Shadow of Death* was dangerous, yet this second part which he was yet to go, was, if possible, far more dangerous : for from the place where he now stood, even to the end of the Valley, the way was all along set so full of Snares, Traps, Gins,^o and Nets here, and so full of Pits, Pitfalls, deep Holes, and Shelvings down there, that had it now been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away ; but as I said, just now the Sun was rising. Then said he, *His candle shineth on my head, and by his light I go through darkness.* Job. 29. 3.

The second part of this Valley very dangerous.

In this light therefore he came to the end of the Valley. Now I saw in my Dream, that at the end of this Valley lay blood, bones, ashes, and mangled bodies of men, even of Pilgrims that had
 5 gone this way formerly ; and while I was musing what should be the reason, I espied a little before me a Cave, where two Giants, *Pope* and *Pagan*,^o dwelt in old time ; by whose power and tyranny the men whose bones, blood, ashes, &c. lay there,
 10 were cruelly put to death. But by this place *Christian* went without much danger, whereat I somewhat wondered ; but I have learnt since, that *Pagan* has been dead many a day ; and as for the other, though he be yet alive, he is by reason of
 15 age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy, and stiff in his joints, that he can now do little more than sit in his Cave's mouth, grinning at Pilgrims as they go by, and biting his nails, because he can-
 20 not come at them.

So I saw that *Christian* went on his way ; yet at the sight of the *Old Man* that sat in the mouth of the Cave, he could not tell what to think, specially because he spake to him, though he
 25 could not go after him, saying, *You will never mend till more of you be burned* : But he held his peace, and set a good face on't, and so went by and catcht no hurt. Then sang *Christian*,

O world of wonders ! (I can say no less)
 30 That I should be preserv'd in that distress
 That I have met with here ! O blessed be
 That hand that from it hath delivered me !
 Dangers in darkness, Devils, Hell, and Sin,
 Did compass me, while I this Vale was in :

Yea, Snares, and Pits, and Traps, and Nets did lie
 My path about, that worthless silly I
 Might have been catch'd, intangled, and cast down ;
 But since I live, let JESUS wear the Crown.

5 Now as *Christian* went on his way, he came to
 a little ascent, which was cast up on purpose that
 Pilgrims might see before them. Up there there-
 fore *Christian* went, and looking forward, he saw
Faithful before him, upon his Journey. Then
 10 said *Christian* aloud, Ho, ho, So-ho ; stay, and I
 will be your Companion. At that *Faithful* looked
 behind him ; to whom *Christian* cried again, Stay,
 stay, till I come up to you : But *Faithful* answered,
 No, I am upon my life, and the Avenger of Blood°
 15 is behind me.

At this *Christian* was somewhat moved, and
 putting to all his strength, he quickly got up with
Faithful, and did also overrun° him, so the *last*
was first. Then did *Christian* vain-gloriously
 20 smile, because he had gotten the start of his
 Brother ; but not taking good heed to his feet, he
 suddenly stumbled and fell, and could not rise
 again, until *Faithful* came up to help him.

Christian
overtakes
Faithful.

Then I saw in my Dream they went very lov-
 25 ingly on together, and had sweet discourse of all
 things that had happened to them in their Pilgrim-
 age ; and thus *Christian* began :

Christian's
fall makes
Faithful
and he go
lovingly
together.

Chr. My honoured and well beloved Brother
Faithful, I am glad that I have overtaken you ;
 30 and that God has so tempered our spirits, that we
 can walk as Companions in this so pleasant a
 path.

Faith. I had thought, dear Friend, to have had
 your company quite from our Town ; but you did

get the start of me, wherefore I was forced to come thus much of the way alone.

Chr. How long did you stay in the City of Destruction, before you set out after me on your
5 Pilgrimage?

Faith. Till I could stay no longer; for there was great talk presently after you were gone out, that our City would in short time with Fire from Heaven be burned down to the ground.

10 *Chr.* What, did your Neighbours talk so?

Faith. Yes, 'twas for a while in everybody's mouth.

Chr. What, and did no more of them but you come out to escape the danger?

15 *Faith.* Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it. For in the heat of the discourse, I heard some of them deridingly speak of you and of your desperate Journey, (for so they called this
20 your Pilgrimage) but I did believe, and do still, that the end of our City will be with Fire and Brimstone from above; and therefore I have made mine escape.

Chr. Did you hear no talk of Neighbour
25 *Pliable*?

Faith. Yes *Christian*, I heard that he followed you till he came at the Slough of *Dispond*, where, as some said, he fell in; but he would not be known to have so done; but I am sure he was
30 soundly bedabbled with that kind of dirt.

Chr. And what said the Neighbours to him?

Faith. He hath since his going back been had greatly in derision, and that among all sorts of people; some do mock and despise him; and

Their talk about the Country from whence they came.

How Pliable was accounted of when he got home.

scarce will any set him on work.° He is now seven times worse than if he had never gone out of the City.

Chr. But why should they be so set against him, since they also despise the way that he forsook?

Faith. Oh, they say, Hang him, he is a Turn-coat, he was not true to his profession: I think God has stirred up even his Enemies to hiss at him, and make him a Proverb, because he hath forsaken the way. Jer. 29. 18, 19.

Chr. Had you no talk with him before you came out?

Faith. I met him once in the Streets, but he leered° away on the other side, as one ashamed of what he had done; so I spake not to him.

Chr. Well, at my first setting out, I had hopes of that man; but now I fear he will perish in the overthrow of the City, for it is happened to him according to the true Proverb, *The Dog is turned to his Vomit again; and the Sow that was washed to her wallowing in the Mire.* *The Dog and the Sow.*
2 Pet. 2. 22.

Faith. They are my fears of him too; but who can hinder that which will be?

Chr. Well Neighbour *Faithful*, said *Christian*, let us leave him, and talk of things that more immediately concern ourselves. Tell me now, what you have met with in the way as you came; for I know you have met with some things, or else it may be writ for a wonder.

Faith. I escaped the Slough that I perceive you fell into, and got up to the Gate without that danger; only I met with one whose name was *Wanton*, that had like to have done me a mischief. *Faithful assaulted by Wanton.*

Chr. 'Twas well you escaped her Net ; *Joseph* Gen. 39. 11-13.
was hard put to it by her, and he escaped her as
you did ; but it had like to have cost him his life.
But what did she do to you ?

5 *Faith.* You cannot think (but that you know
something) what a flattering tongue she had ; she
lay at me hard^o to turn aside with her, promising
me all manner of content.

Chr. Nay, she did not promise you the content
10 of a good conscience.

Faith. You know what I mean, all carnal and
fleshly content.

Chr. Thank God you have escaped her : The Prov. 22. 14.
abhorred of the Lord shall fall into her Ditch.

15 *Faith.* Nay, I know not whether I did wholly
escape her or no.

Chr. Why, I tro you did not consent to her
desires ?

Faith. No, not to defile myself ; for I remembered
20 an old writing that I had seen, which saith, *Her*
steps take hold of Hell. So I shut mine eyes, Prov. 5. 5.
because I would not be bewitched with her looks : Job 31. 1.
then she railed on me, and I went my way.

Chr. Did you meet with no other assault as
25 you came ?

Faith. When I came to the foot of the Hill
called *Difficulty*, I met with a very aged Man,
who asked me, *What I was, and whither bound ?*
I told him, That I was a Pilgrim, going to the
30 *Cœlestial City.* Then said the old man, Thou
lookest like an honest fellow ; wilt thou be content
to dwell with me for the wages that I shall give
thee ? Then I asked him his name, and where he
dwelt ? He said his name was *Adam the First,*^o Eph. 4. 22.

*He is as-
saulted by
Adam the
First.*

and I dwell in the Town of Deceit. I asked him then, What was his work? and what the wages that he would give? He told me, That his work was *many delights*; and his wages, *that I should*
 5 *be his Heir at last*. I further asked him, What House he kept, and what other Servants he had? So he told me, That his House was maintained with all the dainties in the world; and that his Servants were those of his own begetting. Then I
 10 asked how many Children he had? He said that he had but three Daughters: *The Lust of the Flesh, The Lust of the Eyes, and The Pride of Life*, and that I should marry them all if I would. 1 John 2. 16.
 Then I asked how long time he would have me
 15 live with him? And he told me, As long as he lived himself.

Chr. Well, and what conclusion came the old man and you to at last?

Faith. Why, at first, I found myself somewhat
 20 inclinable to go with the man, for I thought he spake very fair; but looking in his forehead, as I talked with him, I saw there written, *Put off the old man with his deeds.*°

Chr. And how then?

25 *Faith.* Then it came burning hot into my mind, whatever he said, and however he flattered, when he got me home to his House, he would sell me for a slave. So I bid him forbear to talk, for I would not come near the door of his House. Then
 30 he reviled me, and told me that he would send such a one after me, that should make my way bitter to my Soul. So I turned to go away from him; but just as I turned myself to go thence, I felt him take hold of my flesh, and give me such a

deadly twitch back, that I thought he had pulled part of me after himself. This made me cry, *O wretched Man!* So I went on my way up the Hill. Rom. 7. 24.

5 Now when I had got about halfway up, I looked behind me, and saw one coming after me, swift as the wind ; so he overtook me just about the place where the Settle stands.

Chr. Just there, said *Christian*, did I sit down to rest me ; but being overcome with sleep, I there lost this Roll out of my bosom.

Faith. But good Brother hear me out. So soon as the man overtook me, he was but a word and a blow, for down he knocked me, and laid me
15 for dead. But when I was a little come to myself again, I asked him wherefore he served me so? He said, Because of my secret inclining to *Adam the First*: and with that he struck me another deadly blow on the breast, and beat me down back-
20 ward, so I lay at his foot as dead as before. So when I came to myself again, I cried him mercy ; but he said, I know not how to shew mercy ; and with that knocked me down again. He had doubtless made an end of me,^o but that one came
25 by, and bid him forbear.

Chr. Who was that that bid him forbear?

Faith. I did not know him at first, but as he went by, I perceived the holes in his hands and in his side ; then I concluded that he was our
30 Lord. So I went up the Hill.

Chr. That man that overtook you was *Moses*: *The temper of Moses.*
He spareth none, neither knoweth he how to shew mercy to those that transgress his Law.

Faith. I know it very well ; it was not the

first time that he has met with me. 'Twas he that came to me when I dwelt securely at home, and that told me, He would burn my house over my head if I staid there.

5 *Chr.* But did you not see the house that stood there on the top of that Hill, on the side of which *Moses* met you?

Faith. Yes, and the Lions too, before I came at it: but for the Lions, I think they were asleep,
10 for it was about Noon; and because I had so much of the day before me, I passed by the Porter, and came down the Hill.

Chr. He told me indeed that he saw you go by, but I wish you had called at the house, for
15 they would have shewed you so many Rarities, that you would scarce have forgot them to the day of your death. But pray tell me, Did you meet nobody in the Valley of *Humility*?

Faith. Yes, I met with one *Discontent*, who
20 would willingly have persuaded me to go back again with him; his reason was, for that the Valley was altogether without *honour*. He told me moreover, that there to go was the way to disobey all my friends, as *Pride*, *Arrogancy*,
25 *Self-conceit*, *Worldly-glory*, with others, who he knew, as he said, would be very much offended, if I made such a Fool of myself as to wade through this Valley.

Faithful
assaulted by
Di: content.

Chr. Well, and how did you answer him?

30 *Faith.* I told him, That although all these that he named might claim kindred of me, and that rightly, (for indeed they were my Relations according to the *flesh*) yet since I became a Pilgrim, they have disowned me, as I also have

Faithful's
answer to
Discontent.

rejected them; and therefore they were to me now no more than if they had never been of my lineage. I told him moreover, that as to this Valley, he had quite mis-represented the thing;
 5 *for before Honour is Humility, and a haughty spirit before a fall.* Therefore said I, I had rather go through this Valley to the honour that was so accounted by the wisest, than chuse that which he esteemed most worthy our affections.
 10 *Chr.* Met you with nothing else in that Valley?

Faith. Yes, I met with *Shame*; but of all the men that I met with in my Pilgrimage, he I think bears the wrong name. The other would
 15 be said nay, after a little argumentation, (and somewhat else) but this boldfaced *Shame* would never have done.

Chr. Why, what did he say to you?

Faith. What! why he objected against Religion itself; he said it was a pitiful low sneaking business for a man to mind Religion; he said that a tender conscience was an unmanly thing; and that for a man to watch over his words and ways, so as to tie up himself from
 25 that hectoring^o liberty that the brave spirits of the times accustom themselves unto, would make him the ridicule of the times. He objected also, that but few of the Mighty, Rich, or Wise, were ever of my opinion; nor any of them neither,
 30 before they were persuaded to be Fools, and to be of a voluntary fondness to venture the loss of all, *for nobody else knows what.* He moreover objected the base and low estate and condition of those that were chiefly the Pilgrims of the

He is assaulted with Shame.

1 Cor. 1. 26.
 chap. 3. 18.
 Phil. 3. 7, 8.
 John 7. 48.

times in which they lived: also their ignorance, and want of understanding in all Natural Science. Yea, he did hold me to it at that rate also, about a great many more things than here I relate; 5 as, that it was a *shame* to sit whining and mourning under a Sermon, and a *shame* to come sighing and groaning home; that it was a *shame* to ask my Neighbour forgiveness for petty faults, or to make restitution where I had taken from any. 10 He said also that Religion made a man grow strange to the great, because of a few vices (which he called by finer names) and made him own and respect the base, because of the same Religious Fraternity. And is not this, said he, a *shame*?

15 *Chr.* And what did you say to him?

Faith. Say! I could not tell what to say at first. Yea, he put me so to it, that my blood came up in my face; even this *Shame* fetched it up, and had almost beat me quite off. But at

20 last I began to consider, *That that which is highly esteemed among Men, is had in abomination with God.* And I thought again, this *Shame* tells me what *men* are; but it tells me nothing what *God* or the *Word of God* is. And I thought

25 moreover, that at the day of doom, we shall not be doomed to death or life according to the hec-
toring spirits of the world, but according to the Wisdom and Law of the Highest. Therefore thought I, what God says is best, is best, though
30 all the men in the world are against it. Seeing then that God prefers his Religion, seeing God prefers a tender Conscience, seeing they that make themselves Fools for the Kingdom of Heaven are wisest; and that the poor man that

Luke 16. 15.

loveth Christ is richer than the greatest man in the world that hates him ; *Shame* depart, thou art an Enemy to my Salvation : shall I entertain thee against my Sovereign^o Lord ? How then
 5 shall I look him in the face at his coming ? Should I now be ashamed of his ways and Servants, how can I expect the blessing ? But **Mark 8. 38** indeed this *Shame* was a bold Villain ; I could scarce shake him out of my company ; yea, he
 10 would be haunting of me,^o and continually whispering me in the ear, with some one or other of the infirmities that attend Religion ; but at last I told him, 'Twas but in vain to attempt further in this business ; for those things that he dis-
 15 dained, in those did I see most glory ; and so at last I got past this importunate one. And when I had shaken him off, then I began to sing :

20 The tryals that those men do meet withal,
 That are obedient to the Heavenly call,
 Are manifold, and suited to the flesh,
 And come, and come, and come again afresh ;
 That now, or some time else, we by them may
 Be taken, overcome, and cast away.
 25 Oh, let the Pilgrims, let the Pilgrims then,
 Be vigilant, and quit themselves like men.

Chr. I am glad, my Brother, that thou didst withstand this Villain so bravely ; for of all, as thou sayest, I think he has the wrong name ; for
 30 he is so bold as to follow us in the Streets, and to attempt to put us to shame before all men ; that is, to make us ashamed of that which is good ; but if he was not himself audacious, he would never attempt to do as he does ; but let us still

resist him ; for notwithstanding all his bravadoes, he promoteth the Fool and none else. *The Wise shall inherit glory*, said *Solomon*, but *shame shall be the promotion of Fools*. Prov. 3. 35.

5 *Faith*. I think we must cry to Him for help against *Shame*, that would have us be valiant for *Truth* upon the Earth.

Chr. You say true ; but did you meet nobody else in that Valley ?

10 *Faith*. No, not I ; for I had Sun-shine all the rest of the way through that, and also through the Valley of the Shadow of Death.

Chr. 'Twas well for you ; I am sure it fared far otherwise with me ; I had for a long season,
15 as soon almost as I entred into that Valley, a dreadful Combat with that foul Fiend *Apollyon* ; yea, I thought verily he would have killed me, especially when he got me down and crushed me under him, as if he would have crushed me
20 to pieces ; for as he threw me, my Sword flew out of my hand ; nay, he told me, *He was sure of me* : but *I cried to God, and he heard me, and delivered me out of all my troubles*. Then I entred into the Valley of the Shadow of Death,
25 and had no light for almost half the way through it. I thought I should have been killed there, over and over ; but at last day brake, and the Sun rose, and I went through that which was behind with far more ease and quiet.

30 Moreover, I saw in my Dream, that as they went on, *Faithful*, as he chanced to look on one side, saw a man whose name is *Talkative*, walking at a distance besides them ; (for in this place there was room enough for them all to

walk). He was a tall man, and something more comely at a distance than at hand. To this man *Faithful* addressed himself in this manner.

Talkative described.

Faith. Friend, Whither away? Are you going to the Heavenly Country?

Talk. I am going to the same place.

Faith. That is well; then I hope we may have your good company.

Talk. With a very good will will I be your Companion.

Faith. Come on then, and let us go together, and let us spend our time in discoursing of things that are profitable.

Faithful and Talkative enter discourse.

Talk. To talk of things that are good, to me is very acceptable, with you or with any other; and I am glad that I have met with those that incline to so good a work; for to speak the truth, there are but few that care thus to spend their time (as they are in their travels), but chuse much rather to be speaking of things to no profit; and this hath been a trouble to me.

Talkative's dislike of had discourse.

Faith. That is indeed a thing to be lamented; for what things so worthy of the use of the tongue and mouth of men on Earth, as are the things of the God of Heaven?

Talk. I like you wonderful well, for your saying is full of conviction; and I will add, What thing so pleasant, and what so profitable, as to talk of the things of God? What things so pleasant? (that is, if a man hath any delight in things that are wonderful) for instance, if a man doth delight to talk of the History or the Mystery of things; or if a man doth love to talk of Miracles, Wonders, or Signs, where shall

he find things recorded so delightful, and so sweetly penned, as in the Holy Scripture?

Faith. That's true ; but to be profited by such things in our talk should be that which we design.

Talk. That is it that I said ; for to *talk* of such things is most profitable ; for by so doing, a man may get knowledge of many things ; as of the vanity of earthly things, and the benefit of things above : (Thus in general) but more particularly, By this a man may learn the necessity of the New-birth, the insufficiency of our works, the need of Christ's righteousness, &c. Besides, by this a man may learn by *talk*, what it is to repent, to believe, to pray, to suffer, or the like ; by this also a man may learn what are the great promises and consolations of the Gospel, to his own comfort. Further, by this a man may learn to refute false opinions, to vindicate the truth, and also to instruct the ignorant.

Talkative's
*fine dis-
course.*

Faith. All this is true, and glad am I to hear these things from you.

Talk. Alas ! the want of this is the cause that so few understand the need of faith, and the necessity of a work of Grace in their Soul, in order to eternal life ; but ignorantly live in the works of the Law, by which a man can by no means obtain the Kingdom of Heaven.

Faith. But by your leave, Heavenly knowledge of these is the gift of God ; no man attaineth to them by human industry, or only by the talk of them.

Talk. All this I know very well ; for a man

can receive nothing except it be given him from Heaven; all is of Grace, not of Works: I could give you an hundred Scriptures for the confirmation of this.

*O brave
Talkative.*

- 5 *Faith.* Well then, said *Faithful*, what is that one thing that we shall at this time found our discourse upon?

Talk. What you will: I will talk of things Heavenly, or things Earthly; things Moral, or things Evangelical; things Sacred, or things Prophane^s; things past, or things to come; things foreign, or things at home; things more Essential, or things Circumstantial; provided that all be done to our profit.

*O brave
Talkative.*

- 15 *Faith.* Now did *Faithful* begin to wonder; and stepping to *Christian* (for he walked all this while by himself) he said to him, (but softly) What a brave Companion have we got! Surely this man will make a very excellent Pilgrim.

*Faithful be-
guiled by
Talkative.*

- 20 *Chr.* At this *Christian* modestly smiled, and said, This man with whom you are so taken, will beguile with this tongue of his, twenty of them that know him not.

*Christian
makes a
discovery of
Talkative,
telling
Faithful
who he was.*

Faith. Do you know him then?

- 25 *Chr.* Know him! Yes, better than he knows himself.

Faith. Pray what is he?

- Chr.* His name is *Talkative*; he dwelleth in our Town: I wonder that you should be a stran-
30 ger to him, only I consider that our Town is large.

Faith. Whose Son is he? And whereabout doth he dwell?

Chr. He is the son of one *Say-well*; he dwelt

in *Prating Row* ; and he is known of all that are acquainted with him, by the name of *Talkative* in *Prating Row* ; and notwithstanding his fine tongue, he is but a sorry fellow.

5 *Faith.* Well, he seems to be a very pretty man.^o

Chr. That is, to them who have not thorough acquaintance with him, for he is best abroad, near home he is ugly enough : Your saying that
10 he is a *pretty man*, brings to my mind what I have observed in the work of the Painter, whose Pictures shew best at a distance, but very near, more unpleasing.

Faith. But I am ready to think you do but
15 jest, because you smiled.

Chr. God forbid that I should jest (though I smiled) in this matter, or that I should accuse any falsely ; I will give you a further discovery of him : This man is for any company, and for any
20 talk ; as he talketh now with you, so will he talk when he is on the Ale-bench ; and the more drink he hath in his crown, the more of these things he hath in his mouth ; Religion hath no place in his heart, or house, or conversation ; all he hath lieth
25 in his tongue, and his Religion is to make a noise therewith.

Faith. Say you so ! Then am I in this man greatly deceived.

Chr. Deceived ! you may be sure of it ; re-
30 member the Proverb, *They say and do not : but the Kingdom of God is not in word, but in power.* He talketh of Prayer, of Repentance, of Faith, and of the New-birth ; but he knows but only to *talk* of them. I have been in his Family,

Matt. 23. 3.
1 Cor. 4. 20.
Talkative
talks but
does not.

and have observed him both at home and abroad ;
 and I know what I say of him is the truth. His
 house is as empty of Religion as the white of an
 Egg is of savour. There is there neither Prayer,
 5 nor sign of Repentance for sin ; yea, the brute in
 his kind serves God far better than he. He is the
 very stain, reproach, and shame of Religion, to all
 that know him ; it can hardly have a good word in
 all that end of the Town where he dwells, through
 10 him. Thus say the common people that know
 him, *A Saint abroad, and a Devil at home.*
 His poor Family finds it so ; he is such a churl^o,
 such a railer at, and so unreasonable with his
 Servants, that they neither know how to do for, or
 15 speak to him. Men that have any dealings with
 him, say 'tis better to deal with a *Turk* than with
 him ; for fairer dealing they shall have at their
 hands. This *Talkative* (if it be possible) will go
 beyond them, defraud, beguile, and over-reach them.
 20 Besides, he brings up his Sons to follow his steps ;
 and if he findeth in any of them a *foolish timor-*
ousness, (for so he calls the first appearance of a
 tender conscience) he calls them fools and block-
 heads, and by no means will imploy them in much,
 25 or speak to their commendations before others.
 For my part I am of opinion, that he has by his
 wicked life, caused many to stumble and fall ; and
 will be, if God prevent not, the ruin of many more.

Faith. Well, my Brother, I am bound to be-
 30 lieve you : not only because you say you know
 him, but also because like a Christian, you make
 your reports of men. For I cannot think that you
 speak these things of ill will, but because it is even
 so as you say.

*His house is
 empty of
 Religion.*

*He is a stain
 to Religion.
 Rom. 2. 24,
 25.*

*The Proverb
 that goes
 of him.*

*Men shun
 to deal with
 him.*

Chr. Had I known him no more than you, I might perhaps have thought of him as at the first you did ; yea, had he received this report at their hands only that are enemies to Religion, I should
 5 have thought it had been a slander : (a lot that often falls from bad men's mouths upon good men's names and professions ;) but all these things, yea and a great many more as bad, of my own knowledge I can prove him guilty of. Besides, good
 10 men are ashamed of him ; they can neither call him *Brother*, nor *Friend* ; the very naming of him among them, makes them blush, if they know him.

Faith. Well, I see that *saying* and *doing* are
 15 two things, and hereafter I shall better observe this distinction.

Chr. They are two things indeed, and are as
 diverse as are the Soul and the Body ; for as the
 Body without the Soul is but a dead Carcass, so
 20 *Saying*, if it be alone, is but a dead Carcass also.
 The Soul of Religion is the practick^o part : *Pure Religion and undefiled, before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself*
 25 *unspotted from the world.* This *Talkative* is not aware of ; he thinks that *hearing* and *saying* will make a good Christian, and thus he deceiveth his own soul. *Hearing* is but as the sowing of the Seed ; *talking* is not sufficient to prove that fruit
 30 is indeed in the heart and life ; and let us assure ourselves, that at the day of Doom men shall be judged according to their fruits. It will not be said then, *Did you believe ?* but, *Were you Doers, or Talkers only ?* and accordingly shall they be

*The carcass
 of Religion.*

James 1. 27.
 see ver. 22-
 26.

Matt. 13.
 and chap.
 25.

judged. The end of the world is compared to our Harvest, and you know men at Harvest regard nothing but fruit. Not that anything can be accepted that is not of *Faith*; but I speak this to
 5 shew you how insignificant the profession of *Talkative* will be at that day.

Faith. This brings to my mind that of *Moses*, by which he describeth the beast that is clean. He is such an one that parteth the Hoof and
 10 cheweth the Cud: not that parteth the Hoof only, or that cheweth the Cud only. The Hare cheweth the Cud, but yet is unclean, because he parteth not the Hoof. And this truly resembleth *Talkative*; he cheweth the Cud, he seeketh knowledge, he
 15 cheweth upon the Word; but he divideth not the Hoof, he parteth not with the way of sinners; but as the Hare, he retaineth the foot of a Dog or Bear, and therefore is unclean.

Chr. You have spoken, for ought I know, the
 20 true Gospel sense of those Texts: And I will add another thing; *Paul* calleth some men, yea and those great Talkers too, *sounding Brass and tinkling Cymbals*^o; that is, as he expounds them in another place, *Things without life, giving*
 25 *sound*. Things without life, that is, without the true Faith and Grace of the Gospel; and consequently things that shall never be placed in the Kingdom of Heaven among those that are the Children of life; though their *sound*, by their
 30 *talk*, be as if it were the tongue or voice of an Angel.

Faith. Well, I was not so fond of his company at first, but I am as sick of it now. What shall we do to be rid of him?

Lev. 11.
 Deut. 14.
 Faithful
 convinced of
 the badness
 of Talka-
 tive.

Talkative
 like to things
 that sound
 without life.
 1 Cor. 13.
 1-3.
 chap. 14. 7.

Chr. Take my advice, and do as I bid you, and you shall find that he will soon be sick of your company too, except God shall touch his heart, and turn it.

5 *Faith.* What would you have me to do?

Chr. Why, go to him, and enter into some serious discourse about *the power of Religion*; and ask him plainly (when he has approved of it, for that he will) whether this thing be set up in
10 his Heart, House, or Conversation.

Faith. Then *Faithful* stepped forward again, and said to *Talkative*, *Come, what chear°? How is it now?*

Talk. Thank you, well. I thought we should
15 have had a great deal of talk by this time.

Faith. Well, if you will, we will fall to it now; and since you left it with me to state the question, let it be this; How doth the saving Grace of God discover itself, when it is in the heart of man?

20 *Talk.* I perceive then that our talk must be *about the power of things*: Well, 'tis a very good question, and I shall be willing to answer you. And take my answer in brief thus: *First*, Where the Grace of God is in the heart, it causeth there
25 a great out-cry against sin. *Secondly* —

Faith. Nay hold, let us consider of one at once: I think you should rather say, It shews itself by inclining the Soul to abhor its sin.

Talk. Why, what difference is there between
30 crying out against, and abhorring of sin?

Faith. Oh! a great deal; A man may cry out against sin, of policy; but he cannot abhor it, but by vertue° of a godly antipathy against it: I have heard many cry out against sin in the Pulpit,

*Talkative's
false discovery of
a work of
Grace.*

*To cry out
against sin,
no sign of
Grace.*

who yet can abide it well enough in the heart, house, and conversation. *Joseph's* Mistress cried out with a loud voice, as if she had been very holy ; but she would willingly, notwithstanding
 5 that, have committed uncleanness with him. Some cry out against sin, even as the Mother cries out against her Child in her lap, when she calleth it slut and naughty girl, and then falls to hugging and kissing it.

10 *Talk.* You lie at the catch, ° I perceive.

Faith. No, not I ; I am only for setting things right. But what is the second thing whereby you would prove a discovery of a work of Grace in the heart ?

15 *Talk.* Great knowledge of *Gospel Mysteries*.

Faith. This sign should have been first ; but first or last, it is also false ; for knowledge, great knowledge may be obtained in the mysteries of the Gospel, and yet no work of Grace in the Soul.

20 Yea, if a man have all knowledge, he may yet be nothing ; and so consequently be no child of God.

When Christ said, *Do you know all these things?* and the Disciples had answered, Yes ; he addeth *Blessed are ye if ye do them.* He doth not lay

25 the blessing in the knowing of them, but in the doing of them. For there is a knowledge that is not attended with doing ; *He that knoweth his*

Master's will, and doth it not. A man may know like an Angel, and yet be no Christian,

30 therefore your sign of it is not true. Indeed to *know* is a thing that pleaseth Talkers and Boasters ; but to *do* is that which pleaseth God. Not that the heart can be good without knowledge ; for without that the heart is naught. There is therefore

Gen. 39. 15.

*Great know-
ledge no sign
of Grace.*
1 Cor. 13.

knowledge and knowledge. Knowledge that resteth in the bare speculation of things, and knowledge that is accompanied with the Grace of faith and love, which puts a man upon doing even the will of God from the heart; the first of these will serve the Talker; but without the other the true Christian is not content. *Give me understanding, and I shall keep thy Law; yea, I shall observe it with my whole heart.*

Knowledge and knowledge.

True knowledge attended with endeavours.
Psal. 119. 34.

10 *Talk.* You lie at the catch again, this is not for edification.

Faith. Well, if you please propound another sign how this work of Grace discovereth itself where it is.

15 *Talk.* Not I, for I see we shall not agree.

Faith. Well, if you will not, will you give me leave to do it?

Talk. You may use your liberty.

Faith. A work of Grace in the soul discovereth 20 itself, either to him that hath it, or to standers-by.

One good sign of Grace.

To him that hath it thus: It gives him conviction of sin, especially of the defilement of his nature and the sin of unbelief (for the sake of which he is sure to be damned, if he findeth not mercy at God's 25 hand by faith in Jesus Christ). This sight and sense of things worketh in him sorrow and shame for sin; he findeth moreover revealed in him the Saviour of the world, and the absolute necessity of closing with him for life, at the which he findeth 30 hungrings and thirstings after him, to which hungrings, &c. the promise is made. Now according to the strength or weakness of his Faith in his Saviour, so is his joy and peace, so is his love to holiness, so are his desires to know him more, and

John 16. 8.
Rom. 7. 24.
John 16. 9.

Mark 16. 16.
Psal. 38. 18.
Jer. 31. 19.
Gal. 2. 16.
Acts 4. 12.

Matt. 5. 6.
Rev. 21. 6.

also to serve him in this World. But though I say it discovereth itself thus unto him, yet it is but seldom that he is able to conclude that this is a work of Grace ; because his corruptions now, and his abused reason, makes his mind to misjudge in this matter ; therefore in him that hath this work, there is required a very sound Judgment before he can with steadiness conclude that this is a work of Grace.

10 To others it is thus discovered :

1. By an experimental confession of his Faith in Christ. Rom. 10. 10.
Phil. 1. 27.
Matt. 5. 19.

2. By a life answerable to that confession, to wit, a life of holiness, heart-holiness, family-holiness, (if he hath a Family) and by conversation-holiness in the World ; which in the general teacheth him, inwardly to abhor his sin, and himself for that in secret, to suppress it in his Family, and to promote holiness in the World ; not by talk only, as an Hypocrite or Talkative person may do, but by a practical subjection, in Faith and Love, to the power of the Word : And now Sir, as to this brief description of the work of Grace, and also the discovery of it, if you have ought to object, object ; if not, then give me leave to propound to you a second question. John 14. 15.

Psal. 50. 23.

Job 42. 5, 6.
Ezek. 20. 43.

Talk. Nay, my part is not now to object, but to hear, let me therefore have your second question.

30 *Faith.* It is this. Do you experience the first part of this description of it ? and doth your life and conversation testify the same ? or standeth your Religion in *Word* or in *Tongue*, and not in *Deed* and *Truth* ? Pray, if you incline to answer me in this, say no more than you know the God

*Another
good sign
of Grace.*

above will say *Amen* to ; and also nothing but what your conscience can justify you in ; for, *not he that commendeth himself is approved, but whom the Lord commendeth.* Besides, to say I
 5 am thus, and thus, when my Conversation and all my Neighbours tell me I lye, is great wickedness.

Talk. Then *Talkative* at first began to blush, but recovering himself, thus he replied, You come now to Experience, to Conscience, and God ; and
 10 to appeal to him for justification of what is spoken : This kind of discourse I did not expect ; nor am I disposed to give an answer to such questions, because I count not myself bound thereto, unless you take upon you to be a *Catechizer*,
 15 and, though you should so do, yet I may refuse to make you my Judge. But I pray will you tell me why you ask me such questions ?

Faith. Because I saw you forward to talk, and because I knew not that you had ought
 20 else but notion. Besides, to tell you all the truth, I have heard of you that you are a man whose Religion lies in talk, and that your conversation gives this your Mouth-profession the lye. They say you are a spot among Chris-
 25 tians, and that religion fareth the worse for your ungodly Conversation, that some have already stumbled at your wicked ways, and that more are in danger of being destroyed thereby ; your Religion, and an Ale-house, and Covetousness,
 30 and Uncleaness, and Swearing and Lying, and vain Company-keeping, &c. will stand together. The Proverb is true of you which is said of a Whore, to wit, That she is a shame to all Women ; so you are a shame to all Professors.

Talkative
not pleased
with Faith-
ful's ques-
tion.

The reasons
why Faith-
ful put to
him that
question.

Faithful's
plain deal-
ing to
Talkative.

Talk. Since you are ready to take up reports, and to judge so rashly as you do, I cannot but conclude you are some peevish or melancholy man, not fit to be discoursed with; and so
5 adieu.

*Talkative
flings away
from Faith-
ful.*

Chr. Then came up *Christian*, and said to his Brother, I told you how it would happen; your words and his lusts could not agree; he had rather leave your company than reform his life. But he
10 is gone, as I said; let him go, the loss is no man's but his own, he has saved us the trouble of going from him; for he continuing (as I suppose he will do) as he is, he would have been but a blot in our company: besides, the Apostle says, *From such*
15 *withdraw thyself.*

*A good
riddance.*

Faith. But I am glad we had this little discourse with him, it may happen that he will think of it again; however, I have dealt plainly with him, and so am clear of his blood, if he
20 perisheth.

Chr. You did well to talk so plainly to him as you did. There is but little of this faithful dealing with men now a days, and that makes Religion to stink so in the nostrils of many, as it doth; for
25 they are these Talkative Fools whose Religion is only in word, and are debauched and vain in their Conversation, that (being so much admitted into the fellowship of the godly) do stumble° the World, blemish Christianity, and grieve the sincere. I
30 wish that all men would deal with such as you have done: then should they either be made more conformable to Religion, or the company of Saints would be too hot for them. Then did *Faithful* say,

How *Talkative* at first lifts up his Plumes !
 How bravely doth he speak ! How he presumes
 To drive down all before him ! But so soon
 As *Faithful* talks of *Heart-work*, like the Moon
 That's past the full, into the wane he goes.
 And so will all, but he that *Heart-work* knows.

Thus they went on talking of what they had
 seen by the way, and so made that way easy,
 which would otherwise, no doubt, have been
 tedious to them ; for now they went through a
 Wilderness.

Now° when they were got almost quite out of
 this Wilderness, *Faithful* chanced to cast his eye
 back, and espied one coming after them, and he
 knew him. Oh ! said *Faithful* to his Brother,
 Who comes yonder ? Then *Christian* looked,
 and said, It is my good friend *Evangelist*. Ay,
 and my good friend too, said *Faithful*, for 'twas
 he that set me the way to the Gate. Now was
Evangelist come up unto them, and thus saluted
 them :

Evangelist
overtakes
them again.

Evan. Peace be with you, dearly beloved, and
 peace be to your helpers.

Chr. Welcome, welcome, my good *Evangelist*,
 the sight of thy countenance brings to my remem-
 brance thy ancient kindness and unwearied labour-
 ing for my eternal good.

They are
glad at the
sight of him.

Faith. And a thousand times welcome, said
 good *Faithful* : Thy company, O sweet *Evan-*
gelist, how desirable is it to us poor Pilgrims !

Evan. Then said *Evangelist*, How hath it
 fared with you, my friends, since the time of
 our last parting ? What have you met with,
 and how have you behaved yourselves ?

Then *Christian* and *Faithful* told him of all things that had happened to them in the way ; and how, and with what difficulty, they had arrived to that place.

5 *Evan.* Right glad am I, said *Evangelist*, not that you have met with trials, but that you have been victors ; and for that you have (notwithstanding many weaknesses) continued in the way to this very day.

His exhortation to them.

10 I say, right glad am I of this thing, and that for mine own sake and yours : I have sowed, and you have reaped ; and the day is coming, when both he that sowed and they that reaped shall rejoice together ; that is, if you hold out : for in
15 due time ye shall reap, if you faint not. The Crown is before you, and it is an incorruptible one ; so run that you may obtain it. Some there be that set out for this Crown, and after they have gone far for it, another comes in, and
20 takes it from them ; hold fast therefore that you have, let no man take your Crown. You are not yet out of the gun-shot of the Devil ; you have not resisted unto blood, striving against sin ; let the Kingdom be always before you, and believe
25 stedfastly concerning things that are invisible. Let nothing that is on this side the other world get within you ; and above all, look well to your own hearts, and to the lusts thereof, for they are deceitful above all things, and desperately wicked ;
30 set your faces like a flint ; you have all power in Heaven and Earth on your side.

John 4. 36.

Gal. 6. 9.

1 Cor. 9. 24-27.

Rev. 3. 11.

Chr. Then *Christian* thanked him for his exhortation, but told him withal, that they would have him speak farther to them for their help the

They do thank him for his exhortation.

rest of the way, and the rather, for that they well knew that he was a Prophet, and could tell them of things that might happen unto them, and also how they might resist and overcome them. To
 5 which request *Faithful* also consented. So *Evan-*
gelist began as followeth :

Evan. My Sons, you have heard, in the words of the truth of the Gospel, that you must through many tribulations enter into the Kingdom of Heaven.
 10 And again, that in every City bonds and afflictions abide in you ; and therefore you cannot expect that you should go long on your Pilgrimage without them, in some sort or other. You have found something of the truth of these testimonies upon you
 15 already, and more will immediately follow ; for now, as you see, you are almost out of this Wilderness, and therefore you will soon come into a Town that you will by and by see before you ; and in that Town you will be hardly beset with enemies, who
 20 will strain hard but they will kill you ; and be ye sure that one or both of you must seal the testimony which you hold, with blood ; but be you faithful unto death, and the King will give you a Crown of life. He that shall die there, although
 25 his death will be unnatural, and his pain perhaps great, he will yet have the better of his fellow ; not only because he will be arrived at the Cœlestial City soonest, but because he will escape many miseries that the other will meet with in the rest
 30 of his Journey. But when you are come to the Town, and shall find fulfilled what I have here related, then remember your friend, and quit yourselves like men, and commit the keeping of your souls to your God in well-doing, as unto a faithful Creator.

He predicteth what troubles they shall meet with in Vanity Fair, and encourageth them to stedfastness.

He whose lot it will be there to suffer, will have the better of his Brother.

Then I saw in my Dream, that when they were got out of the Wilderness, they presently saw a Town before them, and the name of that Town is *Vanity*; and at the Town there is a Fair kept, 5 called *Vanity Fair*: it is kept all the year long; it beareth the name of *Vanity Fair*, because the Town where 'tis kept is *lighter than Vanity*; and also because all that is there sold, or that cometh thither, is *Vanity*. As is the saying of the 10 wise, *All that cometh is Vanity*.

This Fair is no new-erected business, but a thing of ancient standing; I will shew you the original of it.

Almost five thousand years ago,^o there were 15 Pilgrims walking to the Celestial City, as these two honest persons are; and *Beelzebub*, *Apollyon* and *Legion*, with their Companions, perceiving by the path that the Pilgrims made, that their way to the City lay through this Town of *Vanity*, they 20 contrived here to set up a Fair^o; a Fair wherein should be sold *all sorts of Vanity*, and that it should last all the year long: therefore at this Fair are all such Merchandize sold, as Houses, Lands, Trades, Places, Honours, Preferments, Titles, 25 Countries, Kingdoms, Lusts, Pleasures, and Delights of all sorts, as Whores, Bawds, Wives, Husbands, Children, Masters, Servants, Lives, Blood, Bodies, Souls, Silver, Gold, Pearls, Precious Stones, and what not.

30 And moreover, at this Fair there is at all times to be seen Jugglings, Cheats, Games, Plays, Fools, Apes, Knaves, and Rogues, and that of every kind.

Here are to be seen too, and that for nothing,

Isa. 40. 17.
Ecc. 1.
chap. 2. 11,
17.

*The Anti-
quity of this
Fair.*

*The Mer-
chandize of
this Fair.*

Thefts, Murders, Adulteries, false-swearers, and that of a blood-red colour.

And as in other Fairs of less moment, there are the several Rows and Streets under their proper names, where such and such Wares are vended ; so here likewise you have the proper places, Rows, Streets, (*viz.* Countries and Kingdoms) where the Wares of this Fair are soonest to be found : Here is the *Britain* Row, the *French* Row, the *Italian* Row, the *Spanish* Row, the *German* Row, where several sorts of Vanities are to be sold. But as in other Fairs, some one commodity is as the chief of all the Fair, so the ware of *Rome* and her Merchandize is greatly promoted in this Fair ; only our *English* nation, with some others, have taken a dislike thereat.

*The Streets
of this Fair.*

Now, as I said, the way to the Coelestial City lies just through this Town where this lusty Fair is kept ; and he that will go to the City, and yet not go through this Town, must needs *go out of the world*. The Prince of Princes himself, when here, went through this Town to his own Country, and that upon a *Fair-day* too ; yea, and as I think, it was *Beelzebub*, the chief Lord of this Fair, that invited him to buy of his Vanities : yea, would have made him Lord of the Fair, would he but have done him reverence as he went through the Town. Yea, because he was such a person of honour, *Beelzebub* had him from Street to Street, and shewed him all the Kingdoms of the World in a little time, that he might, (if possible) allure that Blessed One to cheapen and buy some of his Vanities ; but he had no mind to the Merchandize, and therefore left the Town, without laying out so

1 Cor. 5. 10.

*Christ went
through this
Fair.*

Matt. 4. 8.

Luke 4. 5-7.

*Christ
bought no-
thing in this
Fair.*

much as one Farthing^o upon these Vanities. This Fair therefore is an ancient thing, of long standing, and a very great Fair.^o

Now these Pilgrims, as I said, must needs go 5 through this Fair. Well, so they did ; but behold, even as they entred into the Fair, all the people in the Fair were moved, and the Town itself as it were in a hubbub about them ; and that for several reasons: for

10 *First*, The Pilgrims were cloathed with such kind of Raiment as was diverse from the Raiment of any that traded in that Fair. The people therefore of the Fair made a great gazing upon them : some said they were Fools, some they were Bed- 15 lams,^o and some they are Outlandishmen.

Secondly, And as they wondred at their Apparel, so they did likewise at their Speech ; for few could understand what they said : they naturally spoke the language of *Canaan*, but they 20 that kept the Fair were the men of this World ; so that, from one end of the Fair to the other, they seemed Barbarians^o each to the other.

Thirdly, But that which did not a little amuse the Merchandizers was, that these Pilgrims set 25 very light by all their Wares, they cared not so much as to look upon them ; and if they called upon them to buy, they would put their fingers in their ears, and cry, *Turn away mine eyes from beholding Vanity*, and look upwards, signifying 30 that their trade and traffick^o was in Heaven.

One chanced mockingly, beholding the carriages of the men, to say unto them, What will ye buy ? But they, looking gravely upon him, said, *We buy the Truth*. At that there was an occasion

The Pilgrims enter the Fair.

The Fair in a hubbub about them.

The first cause of the hubbub.

1 Cor. 2. 7, 8.

Second cause of the hubbub.

Third cause of the hubbub.

Psal. 119. 37.
Phil. 3. 19,
20.

Fourth cause of the hubbub.

Prov. 23. 23.

taken to despise the men the more ; some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them. At last things came to an hubbub and great stir in the Fair, 5 insomuch that all order was confounded. Now was word presently brought to the Great One of the Fair, who quickly came down and deputed some of his most trusty friends to take these men into examination, about whom the Fair was almost 10 overturned. So the men were brought to examination^o ; and they that sat upon them, asked them whence they came, whither they went, and what they did there in such an unusual Garb? The men told them that they were Pilgrims and 15 Strangers in the World, and that they were going to their own Country, which was the Heavenly *Jerusalem* ; and that they had given no occasion to the men of the Town, nor yet to the Merchandizers, thus to abuse them, and to let^o them in their 20 Journey, except it was for that, when one asked them what they would buy, they said they would *buy the Truth*. But they that were appointed to examine them did not believe them to be any other than Bedlams and Mad, or else such as came to 25 put all things into a confusion in the Fair. Therefore they took them and beat them, and besmeared them with dirt, and then put them into the Cage, that they might be made a spectacle to all the men of the Fair. There therefore they lay for some 30 time, and were made the objects of any man's sport, or malice, or revenge, the Great One of the Fair laughing still at all that befell them. But the men being patient, and not rendering railing for railing, but contrarywise blessing, and giving good

*They are
mocked.*

*The Fair in
a hubbub.*

*They are
examined.*

*They tell
who they
are, and
whence they
came.
Heb. 11. 13-
16.*

*They are
not believed.*

*They are
put in the
Cage.*

*Their be-
haviour in
the Cage.*

words for bad, and kindness for injuries done, some men in the Fair that were more observing, and less prejudiced than the rest, began to check and blame the baser sort for their continual abuses done by them to the men; they therefore in angry manner let fly at them again, counting them as bad as the men in the Cage, and telling them that they seemed confederates, and should be made partakers of their misfortunes. The other replied, that for ought they could see, the men were quiet, and sober, and intended nobody any harm; and that there were many that traded in their Fair that were more worthy to be put into the Cage, yea, and Pillory^o too, than were the men that they had abused.

Thus, after divers words had passed on both sides, (the men behaving themselves all the while very wisely and soberly before them) they fell to some blows among themselves, and did harm one to another. Then were these two poor men brought before their examiners again, and there charged as being guilty of the late hubbub that had been in the Fair. So they beat them pitifully and hanged irons upon them, and led them in chains up and down the Fair, for an example and a terror to others, lest any should speak in their behalf, or join themselves unto them. But *Christian* and *Faithful* behaved themselves yet more wisely, and received the ignominy and shame that was cast upon them, with so much meekness and patience, that it won to their side (though but few in comparison of the rest) several of the men in the Fair. This put the other party yet into a greater rage, insomuch that they concluded the death of these two men. Wherefore

The men of the Fair do fall out among themselves about these two men.

They are made the Authors of this disturbance.

They are led up and down the Fair in chains, for a terror to others.

Some of the men of the Fair won to them.



Behold Vanity-Fair! the Pilgrims there
Are chain'd and stand beside;
Even so it was our Lord pass'd here,
And on Mount *Calvary* dy'd.^o

they threatned, that the Cage nor irons should serve their turn, but that they should die, for the abuse they had done, and for deluding the men of the Fair.

Their adversaries resolve to kill them.

5 Then were they remanded to the Cage again, until further order should be taken with them. So they put them in, and made their feet fast in the Stocks.

They are again put into the Cage, and after brought to tryal.

Here^o also they called again to mind what
10 they had heard from their faithful friend *Evangelist*, and were the more confirmed in their way and sufferings, by what he told them would happen to them. They also now comforted each other, that whose lot it was to suffer, even he
15 should have the best on't^o; therefore each man secretly wished that he might have that preferment: but committing themselves to the All-wise dispose of Him that ruleth all things, with much content they abode in the condition in which
20 they were, until they should be otherwise disposed of.

Then a convenient time being appointed, they brought them forth to their Tryal in order to their condemnation. When the time was come,
25 they were brought before their enemies, and arraigned. The Judge's name was Lord *Hate-good*. Their Indictment was one and the same in substance, though somewhat varying in form, the contents whereof was this:

30 *That they were enemies to and disturbers of their Trade; that they had made Commotions and Divisions in the Town, and had won a party to their own most dangerous Opinions in contempt of the Law of their Prince.*

Their Indictment.



Now *Faithful* play the Man, speak for thy God :
Fear not the wicked's malice, nor their rod :
Speak boldly man, the Truth is on thy side
Die for it, and to Life in triumph ride.^o

Then *Faithful* began to answer, that he had only set himself against that which had set itself against Him that is higher than the highest. And said he, As for Disturbance, I make none, being myself a man of Peace; the parties that were won to us, were won by beholding our Truth and Innocence, and they are only turned from the worse to the better. And as to the King you talk of, since he is *Beelzebub*, the enemy of our Lord, I defy him and all his Angels.

*Faithful's
answer for
himself.*

Then Proclamation was made, that they that had ought to say for their Lord the King against the Prisoner at the Bar, should forthwith appear and give in their evidence. So there came in three witnesses, to wit, *Envy*, *Superstition*, and *Pickthank*.° They were then asked if they knew the Prisoner at the Bar; and what they had to say for their Lord the King against him.°

Then stood forth *Envy*, and said to this effect: My Lord, I have known this man a long time, and will attest upon my Oath before this honourable Bench, that he is —

*Envy
begins.*

Judge. Hold! Give him his Oath.

So they swore him. Then he said, My Lord, this man, notwithstanding his plausible name, is one of the vilest men in our Country. He neither regardeth Prince nor People, Law nor Custom; but doth all that he can to possess all men with certain of his disloyal notions, which he in the general calls Principles of Faith and Holiness. And in particular, I heard him once myself affirm *That Christianity and the Customs of our Town of Vanity were diametrically opposite, and could not be reconciled.* By which saying, my Lord, he

doth at once not only condemn all our laudable doings, but us in the doing of them.

Judge. Then did the Judge say to him, Hast thou any more to say ?

5 *Envy.* My Lord, I could say much more, only I would not be tedious to the Court. Yet if need be, when the other Gentlemen have given in their Evidence, rather than anything shall be wanting that will dispatch him, I will enlarge my Testi-
10 mony against him. So he was bid stand by.

Then they called *Superstition*, and bid him look upon the Prisoner. They also asked, what he could say for their Lord the King against him ? Then they sware him ; so he began :

15 *Super.* My Lord, I have no great acquaintance with this man, nor do I desire to have further knowledge of him ; however, this I know, that he is a very pestilent fellow, from some discourse that the other day I had with him in this Town ; for
20 then talking with him, I heard him say, That our Religion was naught, and such by which a man could by no means please God : which sayings of his, my Lord, your Lordship very well knows, what necessarily thence will follow, to wit, That
25 we still do worship in vain, are yet in our sins, and finally shall be damned ; and this is that which I have to say.

Superstition follows.

Then was *Pickthank* sworn, and bid say what he knew, in behalf of their Lord the King, against
30 the Prisoner at the Bar.

Pick. My Lord, and you Gentlemen all, This fellow I have known of a long time,° and have heard him speak things that ought not to be spoke° ; for he hath railed on our noble Prince

Pickthank's testimony.

Beelzebub, and hath spoke contemptibly of his honourable Friends, whose names are the Lord *Old Man*, the Lord *Carnal Delight*, the Lord *Luxurious*, the Lord *Desire of Vain Glory*, my
 5 old Lord *Lechery*,^o Sir *Having Greedy*, with all the rest of our Nobility; and he hath said moreover, That if all men were of his mind, if possible, there is not one of these Noble-men should have any longer a being in this Town; besides, he hath
 10 not been afraid to rail on you, my Lord, who are now appointed to be his Judge, calling you an ungodly villain, with many other such-like vilifying terms, with which he hath bespattered most of the Gentry of our Town.

*Sins are all
 Lords and
 great ones.*

15 When this *Pickthank* had told his tale, the Judge directed his speech to the Prisoner at the Bar, saying, Thou Runagate,^o Heretick, and Traitor, hast thou heard what these honest Gentlemen have witnessed against thee?

20 *Faith*. May I speak a few words in my own defence?

Judge. Sirrah, sirrah, thou deservest to live no longer, but to be slain immediately upon the place; yet that all men may see our gentleness
 25 towards thee, let us see what thou hast to say.

Faith. 1. I say then in answer to what Mr. *Envy* hath spoken, I never said ought but this, *That what Rule, or Laws, or Custom, or People, were flat against the Word of God, are diamet-*
 30 *rically opposite to Christianity.* If I have said amiss in this, convince me of my error, and I am ready here before you to make my recantation.

*Faithful's
 defence of
 himself.*

2. As to the second, to wit, Mr. *Superstition*, and his charge against me, I said only this,

That in the worship of God there is required a Divine Faith; but there can be no Divine Faith without a Divine Revelation of the will of God: therefore whatever is thrust into the Worship
 5 *of God that is not agreeable to Divine Revelation, cannot be done but by an human faith, which faith will not be profit^o to Eternal Life.*

3. As to what Mr. *Pickthank* hath said, I say, (avoiding terms, as that I am said to rail,
 10 and the like) that the Prince of this Town, with all the rabblement^o his attendants, by this Gentleman named, are more fit for a being in Hell, than in this Town and Country: *and so, the Lord have mercy upon me.*

15 Then the Judge called to the Jury (who all this while stood by, to hear and observe) Gentlemen of the Jury, you see this man about whom so great an uproar hath been made in this Town: you have also heard what these worthy Gentlemen
 20 have witnessed against him: also you have heard his reply and confession: It lieth now in your breasts to hang him, or save his life; but yet I think meet to instruct you into our Law.

The Judge his speech to the Jury.

There was an Act made in the days of *Pharaoh*
 25 the Great, Servant to our Prince, that lest those of a contrary Religion should multiply and grow too strong for him, their Males should be thrown into the river. There was also an Act made in the days of *Nebuchadnezzar* the Great, another of his Ser-
 30 vants, that whoever would not fall down and worship his Golden Image, should be thrown into a Fiery Furnace. There was also an Act made in the days of *Darius*, that whoso, for some time, called upon any God but him, should be cast

Exod. 1.

Dan. 3.

Dan. 6.

into the Lions' Den. Now the substance of these Laws this Rebel has broken, not only in thought (which is not to be borne) but also in word and deed ; which must therefore needs be
 5 intolerable.

For that of *Pharaoh*, his Law was made upon a supposition, to prevent mischief, no Crime being yet apparent ; but here is a Crime apparent. For the second and third, you see he disputeth against
 10 our Religion ; and for the Treason he hath confessed, he deserveth to die the death.

Then went the Jury out, whose names were, *The Jury and their names.*
 Mr. *Blind-man*, Mr. *No-good*, Mr. *Malice*, Mr. *Love-lust*, Mr. *Live-loose*, Mr. *Heady*, Mr. *High-*
 15 *mind*, Mr. *Enmity*, Mr. *Liar*, Mr. *Cruelty*, Mr. *Hate-light*, and Mr. *Implacable* ; who every one gave in his private Verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the Judge. And
 20 first among themselves, Mr. *Blind-man* the Foreman, said, *I see clearly that this man is an Heretick.* Then said Mr. *No-good*, *Away with such a fellow from the earth.* Ay, said Mr. *Malice*, *for I hate the very looks of him.* Then said
 25 Mr. *Love-lust*, *I could never endure him.* Nor I, said Mr. *Live-loose*, *for he would always be condemning my way.* Hang him, hang him, said Mr. *Heady*. A sorry Scrub,^o said Mr. *High-*
 30 *mind*. My heart riseth against him, said Mr. *Enmity*. He is a Rogue, said Mr. *Liar*. Hanging is too good for him, said Mr. *Cruelty*. Let us dispatch him out of the way, said Mr. *Hate-light*. Then said Mr. *Implacable*, *Might I have all the world given me, I could not be reconciled*



Brave *Faithful*, bravely done in word and deed ;
Judge, Witnesses, and Jury have, instead
Of overcoming thee, but shewn their rage :
When they are Dead, thou'lt Live, from age to age.^o

to him; therefore let us forthwith bring him in guilty of death. And so they did; therefore he was presently condemned to be had from the place where he was, to the place from whence
5 he came, and there to be put to the most cruel death that could be invented.

They conclude to bring him in guilty of death.

They therefore brought him out, to do with him according to their Law; and first they Scourged him, then they Buffeted him, then
10 they Lanced his flesh with Knives; after that they stoned him with stones, then prickt him with their Swords; and last of all they burned him to ashes at the Stake. Thus came *Faithful* to his end.

The cruel death of Faithful.

15 Now I saw that there stood behind the multitude a Chariot^o and a couple of Horses, waiting for *Faithful*, who (so soon as his adversaries had dispatched him) was taken up into it, and straightway was carried up through the Clouds,
20 with sound of Trumpet, the nearest way to the Celestial Gate. But as for *Christian*, he had some respite, and was remanded back to prison; so he there remained for a space: But he that over-rules all things, having the power of their
25 rage in his own hand, so wrought it about, that *Christian* for that time escaped them, and went his way. And as he went he sang, saying,

A Chariot and Horses wait to take away Faithful.

Christian is still alive.

30 Well *Faithful*, thou hast faithfully profest
Unto thy Lord; with whom thou shalt be blest,
When *faithless* ones, with all their vain delights,
Are crying out under their hellish plights:
Sing, *Faithful*, sing, and let thy name survive;
For though they kill'd thee, thou art yet alive.

The Song that Christian made of Faithful after his death.

Now I saw in my Dream, that *Christian* went not forth alone, for there was one whose name was *Hopeful*, (being made so by the beholding of *Christian* and *Faithful* in their words and
 5 behaviour, in their sufferings at the Fair) who joined himself unto him, and entering into a brotherly covenant, told him that he would be his Companion. Thus one died to make Testimony to the Truth, and another rises out of his
 10 ashes to be a Companion with *Christian* in his Pilgrimage. This *Hopeful* also told *Christian*, that there were many more of the men in the Fair that would take their time and follow after.

Christian has another Companion.

There is more of the men of the Fair will follow.

So I saw that quickly after they were got out
 15 of the Fair, they overtook one that was going before them, whose name was *By-ends*^o: so they said to him, What Country-man, Sir? and how far go you this way? He told them that he came from the Town of *Fair-speech*, and he was going
 20 to the Cœlestial City, (but told them not his name.)

They overtake By-ends.

From *Fair-speech*, said *Christian*. Is there any good that lives there?

Prov. 26. 25.

By-ends. Yes, said *By-ends*, I hope.

Chr. Pray Sir, what may I call you^o?

25 *By-ends*. I am a Stranger to you, and you to me: if you be going this way, I shall be glad of your company; if not, I must be content.

By-ends loth to tell his name.

Chr. This Town of *Fair-speech*, said *Christian*, I have heard of it, and, as I remember,
 30 they say it's a wealthy place.

By-ends. Yes, I will assure you that it is; and I have very many rich Kindred there.

Chr. Pray, who are your Kindred there, if a man may be so bold?

By-ends. Almost° the whole Town; and in particular, my Lord *Turn-about*, my Lord *Time-server*, my Lord *Fair-speech*, (from whose ancestors that Town first took its name), also Mr. 5 *Smooth-man*, Mr. *Facing-both-ways*, Mr. *Anything*; and the Parson of our Parish, Mr. *Two-tongues*, was my Mother's own Brother by Father's side; and to tell you the truth, I am become a Gentleman of good Quality; yet my Great Grand- 10 father was but a Waterman, looking one way and rowing another; and I got most of my estate by the same occupation.

Chr. Are you a married man?

By-ends. Yes, and my Wife is a very virtuous 15 woman, the Daughter of a virtuous woman; she was my Lady *Faining's* Daughter, therefore she came of a very honourable Family, and is arrived to such a pitch of breeding, that she knows how to carry it° to all, even to Prince and 20 Peasant. 'Tis true we somewhat differ in Religion from those of the stricter sort, yet but in two small points: First, we never strive against Wind and Tide: Secondly, we are always most zealous when Religion goes in his Silver Slippers; 25 we love much to walk with him in the Street, if the Sun shines, and the People applaud him.

Then *Christian* stept a little a to-side to his fellow *Hopeful*, saying, It runs in my mind that this is one *By-ends* of *Fair-speech*, and if it be 30 he, we have as very a Knave in our company as dwelleth in all these parts. Then said *Hopeful*, Ask him; methinks he should not be ashamed of his name. So *Christian* came up with him again, and said, Sir, you talk as if you knew something

*The Wife
and Kindred
of By-ends.*

*Where By-
ends differs
from others
in Religion.*

more than all the world doth ; and if I take not my mark amiss, I deem I have half a guess of you : Is not your name Mr. *By-ends* of *Fair-speech* ?

By-ends. This is not my name, but indeed it is
5 a nick-name^o that is given me by some that cannot abide me ; and I must be content to bear it as a reproach, as other good men have borne theirs before me.

Chr. But did you never give an occasion to men
10 to call you by this name ?

By-ends. Never, never ! The worst that ever I did to give them an occasion to give me this name, was, that I had always the luck to jump^o
15 in my Judgment with the present way of the times, whatever it was, and my chance was to get thereby ; but if things are thus cast upon me, let me count them a blessing, but let not the malicious load me therefore with reproach.

Chr. I thought indeed that you were the man
20 that I heard of, and to tell you what I think, I fear this name belongs to you more properly than you are willing we should think it doth.

By-ends. Well, if you will thus imagine, I cannot help it ; you shall find me a fair company-
25 keeper, if you will still admit me your associate.

Chr. If you will go with us, you must go against Wind and Tide, the which, I perceive, is against your opinion ; you must also own Religion in his Rags, as well as when in his Silver Slippers,
30 and stand by him too, when bound in Irons, as well as when he walketh the Streets with applause.

By-ends. You must not impose, nor lord it over my Faith ; leave me to my liberty, and let me go with you.

How By-ends got his name.

He desires to keep company with Christian.

Chr. Not a step further, unless you will do in what I propound, as we.

Then said *By-ends*, I shall never desert my old Principles, since they are harmless and profitable.
 5 If I may not go with you, I must do as I did before you overtook me, even go by myself, until some overtake me that will be glad of my company.

Now^o I saw in my Dream that *Christian* and
 15 *Hopeful* forsook him, and kept their distance before him ; but one of them looking back, saw three men following Mr. *By-ends*, and behold, as they came up with him, he made them a very low congee,^o and they also gave him a compliment.
 15 The men's names were Mr. *Hold-the-world*, Mr. *Money-love*, and Mr. *Save-all* ; men that Mr. *By-ends* had formerly been acquainted with ; for in their minority they were School-fellows, and were taught by one Mr. *Gripe-man*, a School-
 20 master in *Love-gain*, which is a Market-town in the County of *Coveting*, in the North. This School-master taught them the Art of Getting, either by violence, cousenage,^o flattery, lying, or by putting on a guise of Religion ; and these four
 25 Gentlemen had attained much of the Art of their Master, so that they could each of them have kept such a School themselves.

Well, when they had, as I said, thus saluted each other, Mr. *Money-love* said to Mr. *By-ends*,
 30 Who are they upon the Road before us ? For *Christian* and *Hopeful* were yet within view.

By-ends. They are a couple of far countrymen, that *after their mode* are going on pilgrimage.

By-ends and Christian part.

He has new Companions.

By-ends' character of the Pilgrims.

Money-love. Alas! Why did they not stay, that we might have had their good company? for they, and we, and you Sir, I hope, are all going on Pilgrimage.

5 *By-ends.* We are so indeed; but the men before us are so rigid, and love so much their own notions, and do also so lightly esteem the opinions of others, that let a man be never so godly, yet if he jumps not with them in all things, they thrust
10 him quite out of their company.

Save-all. That's bad; but we read of some that are *righteous overmuch*; and such men's rigidness prevails with them to judge and condemn all but themselves. But I pray *what*
15 and *how many*, were the things wherein you differed?

By-ends. Why, they after their head-strong manner, conclude that it is duty to rush on their Journey all weathers, and I am for waiting for
20 Wind and Tide. They are for hazarding all for God at a clap,^o and I am for taking all advantages to secure my Life and Estate. They are for holding their notions, though all other men are against them; but I am for Religion in what, and so far
25 as the times and my safety will bear it. They are for Religion when in Rags and Contempt; but I am for him when he walks in his Golden Slippers in the Sun-shine, and with applause.

Hold-the-world. Ay, and hold you there still,
30 good Mr. *By-ends*; for for my part I can count him but a Fool, that having the liberty to keep what he has, shall be so unwise as to lose it. Let us be wise as *Serpents*; 'tis best to make hay when the Sun shines; you see how the Bee lieth

still all winter, and bestirs her only when she can have Profit with Pleasure. God sends sometimes Rain, and sometimes Sun-shine ; if they be such fools to go through the first, yet let us be content
 5 to take fair weather along with us. For my part I like that Religion best that will stand with the security of God's good blessings unto us ; for who can imagine that is ruled by his Reason, since God has bestowed upon us the good things of this Life,
 10 but that he would have us keep them for his sake ? *Abraham* and *Solomon* grew rich in Religion. And *Job* ° says, that a good man *shall lay up Gold as Dust*. But he must not be such as the men before us, if they be as you have described them.
 15 *Save-all*. I think that we are all agreed in this matter, and therefore there needs no more words about it.

Money-love. No, there needs no more words about this matter indeed ; for he that believes
 20 neither Scripture nor Reason (and you see we have both on our side) neither knows his own liberty, nor seeks his own safety.

By-ends. My Brethren, we are, as you see, going all on Pilgrimage ; and for our better diversion from things that are bad, give me leave to
 25 propound unto you this question :

Suppose a man, a Minister, or a Tradesman, &c. should have an advantage lie before him to get the good blessings of this life, yet so as that he
 30 can by no means come by them, except, in appearance at least, he becomes extraordinary zealous in some points of Religion that he meddled not with before ; may he not use this means to attain his end, and yet be a right honest man ?

Money-love. I see the bottom of your question, and, with these Gentlemen's good leave, I will endeavour to shape you an answer. And first, to speak to your question as it concerns a
 5 *Minister* himself: Suppose a Minister, a worthy man, possess'd but of a very small benefice,^o and has in his eye a greater, more fat and plump by far; he has also now an opportunity of getting of it, yet so as by being more studious, by preach-
 10 ing more frequently and zealously, and because the temper of the people requires it, by altering of some of his Principles; for my part I see no reason but a man may do this, (provided he has a Call) ay, and more a great deal besides, and yet be an
 15 honest man. For why?

1. His desire of a greater benefice is lawful, (this cannot be contradicted) since 'tis set before him by Providence; so then he may get it if he can, making no question for Conscience^o sake.

20 2. Besides, his desire after that benefice makes him more studious, a more zealous Preacher, &c. and so makes him a better man; yea, makes him better improve his parts, which is according to the Mind of God.

25 3. Now as for his complying with the temper of his people, by dissenting,^o to serve them, some of his Principles, this argueth, 1. That he is of a self-denying temper; 2. Of a sweet and winning deportment; 3. And so more fit for the Minis-
 30 terial function.

4. I conclude then, that a Minister that changes a *small* for a *great*, should not for so doing be judged as covetous; but rather, since he has improved in his parts and industry thereby, be counted

as one that pursues his Call, and the opportunity put into his hand to do Good.^o

And now to the second part of the question, which concerns the *Tradesman* you mentioned.

5 Suppose such^o an one to have but a poor imploy in the world, but by becoming Religious, he may mend his Market, perhaps get a rich Wife, or more and far better Customers to his Shop; for my part I see no reason but this may be lawfully done.

10 For why?

1. To become *Religious* is a Virtue, by what means soever a man becomes so.

2. Nor is it unlawful to get a rich Wife, or more Custom to my Shop.

15 3. Besides, the man that gets these by becoming religious, gets that which is good of them that are good, by becoming good himself; so then here is a good Wife, and good Customers, and good Gain, and all these by becoming religious, which is
20 good: therefore to become religious to get all these, is a good and profitable design.

This answer thus made by this Mr. *Money-love* to Mr. *By-ends*' question was highly applauded by them all; wherefore they concluded upon the
25 whole that it was most wholesome and advantageous. And because, as they thought, no man was able to contradict it, and because *Christian* and *Hopeful* were yet within call, they jointly agreed to assault them with the question as soon as
30 they overtook them, and the rather because they had opposed Mr. *By-ends* before. So they called after them, and they stopt, and stood still till they came up to them; but they concluded as they went that not Mr. *By-ends*, but old Mr.

Hold-the-world, should propound the question to them, because, as they supposed, their answer to him would be without the remainder of that heat that was kindled betwixt Mr. *By-ends* and them, 5 at their parting a little before.

So they came up to each other, and after a short salutation, Mr. *Hold-the-world* propounded the question to *Christian* and his fellow, and bid them to answer it if they could.

10 *Chr.* Then said *Christian*, Even a babe in Religion may answer ten thousand such questions. For if it be unlawful to follow Christ for loaves, as it is, *John* 6, how much more abominable is it to make of him and religion a stalking-horse,^o to 15 get and enjoy the world. Nor do we find any other than Heathens, Hypocrites, Devils, and Witches, that are of this opinion.

1. *Heathens*; for when *Hamor* and *Shechem* had a mind to the Daughter and Cattle of *Jacob*, 20 and saw that there was no ways for them to come at them, but by becoming circumcised; they say to their companions, If every male of us be circumcised, as they are circumcised, shall not their Cattle, and their substance, and every beast of theirs, be 25 ours? Their Daughter and their Cattle were that which they sought to obtain, and their Religion the Stalking-horse they made use of to come at them. Read the whole story, *Gen.* 34. 20, 21, 22, 23.

30 2. The Hypocritical *Pharisees* were also of this Religion; Long Prayers were their Pretence, but to get widows' houses were their Intent; and greater damnation was from God their Judgment, *Luke* 20. 46, 47.

3. *Judas the Devil*° was also of this Religion : he was religious for the Bag, that he might be possessed of what was therein ; but he was lost, cast away, and the very Son of Perdition.

5 4. *Simon the Witch*° was of this Religion too ; for he would have had the Holy Ghost, that he might have got Money therewith, and his sentence from *Peter's* mouth was according, *Acts* 8. 19, 20, 21, 22.

10 5. Neither will it out of my mind, but that that man that takes up Religion for the World, will throw away Religion for the World ; for so surely as *Judas* designed the World in becoming religious, so surely did he also sell Religion and
15 his Master for the same. To answer the question therefore affirmatively, as I perceive you have done, and to accept of as authentick such answer, is both Heathenish, Hypocritical, and Devilish, and your Reward will be according to your Works.
20 Then they stood staring one upon another, but had not wherewith to answer *Christian*. *Hopeful* also approved of the soundness of *Christian's* answer ; so there was a great Silence among them. *Mr. By-ends* and his company also staggered and
25 kept behind, that *Christian* and *Hopeful* might out-go them. Then said *Christian* to his fellow, If these men cannot stand before the sentence of men, what will they do with the sentence of God ? And if they are mute when dealt with by vessels
30 of Clay, what will they do when they shall be rebuked by the flames of a devouring Fire ?

Then *Christian* and *Hopeful* out-went them again, and went till they came to a delicate Plain° called *Ease*, where they went with much con-

tent; but that Plain was but narrow, so they were quickly got over it. Now at the further side of that Plain was a little Hill called *Lucre*, and in that Hill a *Silver-Mine*, which some of
 5 them that had formerly gone that way, because of the rarity of it, had turned aside to see; but going too near the brink of the pit, the ground being deceitful under them, broke, and they were slain; some also had been maimed there,
 10 and could not to their dying day be their own men again.°

Then I saw in my Dream, that a little off the road, over against the *Silver-Mine*, stood *Demas*° (gentleman-like) to call to Passengers to come
 15 and see; who said to *Christian* and his fellow, Ho, turn aside hither, and I will shew you a thing.°

Chr. What thing so deserving as to turn us out of the way?

20 *Demas.* Here is a *Silver-Mine*, and some digging in it for Treasure. If you will come, with a little pains you may richly provide for yourselves.

Hope. Then said *Hopeful*, Let us go see.

25 *Chr.* Not I, said *Christian*; I have heard of this place before now, and how many have there been slain; and besides that Treasure is a snare to those that seek it, for it hindreth them in their Pilgrimage. Then *Christian* called to
 30 *Demas*, saying, Is not the place dangerous? Hath it not hindred many in their Pilgrimage?

Demas. Not very dangerous, except to those that are careless: but withal, he blushed as he spake.

The ease that Pilgrims have is but little in this life.

Lucre Hill a dangerous Hill.

Demas at the Hill Lucre.

He calls to Christian and Hopeful to come to him.

Hopeful tempted to go, but Christian holds him back.

Hos. 4. 18.

Chr. Then said *Christian* to *Hopeful*, Let us not stir a step, but still keep on our way.

Hope. I will warrant you, when *By-ends* comes up, if he hath the same invitation as we, he will turn in thither to see.

Chr. No doubt thereof, for his Principles lead him that way, and a hundred to one^o but he dies there.

Demas. Then *Demas* called again, saying, But will you not come over and see?

Chr. Then *Christian* roundly^o answered, saying, *Demas*, thou art an Enemy to the right ways of the Lord of this way, and hast been already condemned for thine own turning aside, by one of his Majesties Judges; and why seekest thou to bring us into the like condemnation? Besides, if we at all turn aside, our Lord the King will certainly hear thereof, and will there put us to shame, where we would stand with boldness before him.

*Christian
roundeth up
Demas.*

2 Tim. 4. 10.

Demas cried again, that he also was one of their fraternity; and that if they would tarry a little, he also himself would walk with them.

Chr. Then said *Christian*, What is thy name? Is it not the same by the which I have called thee?

Demas. Yes, my name is *Demas*, I am the Son of *Abraham*.

Chr. I know you, *Gehazi*^o was your Great Grandfather, and *Judas* your Father, and you have trod their steps. It is but a devilish prank that thou usest; thy Father was hanged for a Traitor, and thou deservest no better reward. Assure thyself, that when we come to the King,

2 Kings 5. 20.

Matt. 26. 14, 15.

chap. 27. 1-5.

we will do him word of this thy behaviour. Thus they went their way.

By this time *By-ends* and his Companions were come again within sight, and they at the first beck
 5 went over to *Demas*. Now whether they fell into the Pit by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom by the damps that commonly arise, of these things I am not certain;
 10 but this I observed, that they never were seen again in the way. Then sang *Christian*,

By-ends goes over to Demas.

By-ends and Silver *Demas* both agree;
 One calls, the other runs, that he may be
 A sharer in his Lucre; so these do
 15 Take up in this World, and no further go.

Now° I saw, that just on the other side of this Plain, the Pilgrims came to a place where stood an old *Monument*, hard by the High-way-side, at the sight of which they were both concerned,
 20 because of the strangeness of the form thereof; for it seemed to them as if it had been a *Woman* transformed into the shape of a Pillar; here therefore they stood looking and looking upon it, but could not for a time tell what they should make
 25 thereof. At last *Hopeful* espied written above upon the head thereof, a writing in an unusual hand; but he being no Scholar, called to *Christian* (for he was learned) to see if he could pick out the meaning; so he came, and after a little laying of
 30 letters together, he found the same to be this, *Remember Lot's Wife.*° So he read it to his fellow; after which they both concluded that that was the Pillar of Salt into which *Lot's Wife* was Gen. 19. 26.

They see a strange Monument.

turned, for her looking back with a *covetous heart*, when she was going from *Sodom* for safety. Which sudden and amazing sight gave them occasion of this discourse.

5 *Chr.* Ah my Brother, this is a seasonable sight ; it came opportunely to us after the invitation which *Demas* gave us to come over to view the Hill *Lucre* ; and had we gone over as he desired us, and as thou wast inclining to do, my Brother,
10 we had, for ought I know, been made ourselves like this Woman, a spectacle for those that shall come after to behold.

Hope. I am sorry that I was so foolish, and am made to wonder that I am not now as *Lot's Wife* ;
15 for wherein was the difference 'twixt her sin and mine ? she only looked back, and I had a desire to go see : let Grace be adored, and let me be ashamed that ever such a thing should be in mine heart.

20 *Chr.* Let us take notice of what we see here, for our help for time to come : This woman escaped one Judgment, for she fell not by the destruction of *Sodom* ; yet she was destroyed by another, as we see she is turned into a Pillar of Salt.

25 *Hope.* True, and she may be to us both *Caution* and *Example* ; *caution* that we should shun her sin, or a sign of what Judgment will overtake such as shall not be prevented by this caution : so *Korah*, *Dathan*, and *Abiram*,^o with the two hun-
30 dred and fifty men that perished in their sin, did also become a sign or *example* to others to beware. But above all, I muse at one thing, to wit, how *Demas* and his fellows can stand so confidently yonder to look for that treasure, which this

Num. 26. 9,
10.

Woman, but for looking behind her, after (for we read not that she stept one foot out of the way) was turned into a pillar of salt; specially since the judgment which overtook her did make her an
 5 example, within sight of where they are: for they cannot chuse but see her, did they but lift up their eyes.

Chr. It is a thing to be wondered at, and it argueth that their hearts are grown desperate in
 10 the case; and I cannot tell who to compare them to so fitly, as to them that pick pockets in the presence of the Judge, or that will cut purses^o under the Gallows. It is said of the men of *Sodom*, *That they were sinners exceedingly*, Gen. 13. 13.
 15 because they were sinners *before the Lord*; that is, in his eye-sight, and notwithstanding the kindnesses that he had shewed them; for the land of *Sodom* was now, like the Garden of *Eden* heretofore. chap. 13. 10.
 20 jealousy, and made their plague as hot as the fire of the Lord out of Heaven could make it. And it is most rationally to be concluded, that such, even such as these are, that shall sin in the sight, yea, and that too in despite of such examples that are
 25 set continually before them, to caution them to the contrary, must be partakers of severest Judgments.

Hope. Doubtless thou hast said the truth; but what a mercy is it, that neither thou, but especially
 30 I, am not made myself this example: this minis-
 treth occasion to us to thank God, to fear before him, and always to remember *Lot's Wife*.

I saw then that they went on their way to a pleasant River, which *David* the King called the *A River*.

River of God, but *John*, the *River of the Water of Life*. Now their way lay just upon the bank of the River ; here therefore *Christian* and his Companion walked with great delight ; they
 5 drank also of the water of the River, which was pleasant and enlivening to their weary spirits : besides, on the banks of this River on either side were *green Trees*, that bore all manner of Fruit ; and the Leaves of the Trees were good for
 10 Medicine ; with the Fruit of these Trees they were also much delighted ; and the Leaves they eat to prevent Surfeits,^o and other Diseases that are incident to those that heat their blood by Travels. On either side of the River was also a
 15 Meadow, curiously beautified with Lilies ; and it was green all the year long. In this Meadow they lay down and slept, for here they might *lie down safely*. When they awoke, they gathered again of the Fruit of the Trees, and drank again of the
 20 water of the River, and then lay down again to sleep. Thus they did several days and nights. Then they sang,

Behold ye how these Crystal streams do glide,
 (To comfort Pilgrims) by the High-way side ;
 25 The Meadows green, besides their fragrant smell,
 Yield dainties for them : And he that can tell
 What pleasant Fruit, yea Leaves, these Trees do yield,
 Will soon sell all,^o that he may buy this Field.

So when they were disposed to go on (for they
 30 were not as yet at their Journey's end) they eat and drank, and departed.

Now I beheld in my Dream, that they had not journeyed far, but the River and the way for a

Psal. 65. 9.
 Rev. 22.
 Ezek. 47.

Trees by the River.

The Fruit and Leaves of the Trees.

A Meadow in which they lie down to sleep.

Psal. 23. 2.
 Isa. 14. 30.

- time parted ; at which they were not a little sorry, yet they durst not go out of the way. Now the way from the River was rough, and their feet tender by reason of their Travels ; *so the soul of*
 5 *the Pilgrims was much discouraged because of the way.* Wherefore still as they went on, they wished for better way. Now a little before them, there was on the left hand of the road a *Meadow*, and a Stile to go over into it, and that Meadow is
 10 called *By-path-Meadow.*° Then said *Christian* to his fellow, If this Meadow lieth along by our way-side, let's go over into it. Then he went to the Stile to see, and behold a Path lay along by the way on the other side of the fence. 'Tis
 15 according to my wish, said *Christian*, here is the easiest going ; come good *Hopeful*, and let us go over.
- Hope.* But how if this Path should lead us out of the way ?
- 20 *Chr.* That's not like,° said the other ; look, doth it not go along by the way-side ? So *Hopeful*, being persuaded by his fellow, went after him over the Stile. When they were gone over, and were got into the Path, they found it very easy for their
 25 feet : and withal, they looking before them, espied a man walking as they did, (and his name was *Vain-confidence*) so they called after him, and asked him whither that way led ? He said, To the Coelestial Gate. Look, said *Christian*, did I
 30 not tell you so ? by this you may see we are right. So they followed, and he went before them. But behold the night came on, and it grew very dark, so that they that were behind lost the sight of him that went before.

Num. 21. 4.

By-path-Meadow.

One temptation does make way for another.

Strong Christians may lead weak ones out of the way.

See what it is too suddenly to fall in with strangers.

He therefore that went before (*Vain-confidence* by name) not seeing the way before him, fell into a deep Pit, which was on purpose there made by the Prince of those grounds, to catch *vain-glorious* 5 fools withal, and was dashed in pieces with his fall.

A Pit to catch the vain-glorious in.
Isa. 9. 16.

Now *Christian* and his fellow heard him fall. So they called to know the matter, but there was none to answer, only they heard a groaning. Then 10 said *Hopeful*, Where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way; and now it began to rain, and thunder, and lighten in a very dreadful manner, and the water rose amain.

Reasoning between Christian and Hopeful.

15 Then *Hopeful* groaned in himself, saying, *Oh that I had kept on my way!*

Chr. Who could have thought that this Path should have led us out of the way?

Hope. I was afraid on't at the very first, and 20 therefore gave you that gentle caution. I would have spoke plainer, but that you are older than I.

Chr. Good Brother be not offended; I am sorry I have brought thee out of the way, and that I have put thee into such eminent^o danger; pray 25 my Brother forgive me, I did not do it of an evil intent.

Christian's repentance for leading of his Brother out of the way.

Hope. Be comforted my Brother, for I forgive thee; and believe too that this shall be for our good.

30 *Chr.* I am glad I have with me a merciful Brother; but we must not stand thus, let's try to go back again.

Hope. But good Brother let me go before.

Chr. No, if you please let me go first, that

if there be any danger, I may be first therein, because by my means we are both gone out of the way.

Hope. No, said *Hopeful*, you shall not go first; for your mind being troubled may lead you out of the way again. Then for their encouragement, they heard the voice of one saying, *Let thine heart be towards the High-way, even the way that thou wentest, turn again.* But by this time the waters were greatly risen, by reason of which the way of going back was very dangerous. (Then I thought that it is easier going out of the way when we are in, than going in when we are out.) Yet they adventured to go back; but it was so dark, and the flood was so high, that in their going back they had like to have been drowned nine or ten times.

Jer. 31. 21.

They are in danger of drowning as they go back.

Neither could they, with all the skill they had, get again to the Stile that night. Wherefore at last, lighting under° a little shelter, they sat down there till the day brake; but being weary, they fell asleep. Now there was not far from the place where they lay, a Castle called *Doubting Castle*, the owner whereof was Giant *Despair*, and it was in his grounds they now were sleeping: wherefore he getting up in the morning early, and walking up and down in his fields, caught *Christian* and *Hopeful* asleep in his grounds. Then with a grim and surly voice he bid them awake, and asked them whence they were? and what they did in his grounds? They told him they were Pilgrims, and that they had lost their way. Then said the Giant, You have this night trespassed on me, by trampling in and lying on my grounds

They sleep in the grounds of Giant Despair.

He finds them in his ground, and carries them to Doubting Castle.

and therefore you must go along with me. So they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in a fault. The Giant
 5 therefore drove them before him, and put them into his Castle, into a very dark Dungeon,^o nasty and stinking to the spirits of these two men. Here then they lay from *Wednesday* morning till *Saturday* night, without one bit of bread, or
 10 drop of drink, or light, or any to ask how they did; they were therefore here in evil case, and were far from friends and acquaintance. Now in this place *Christian* had double sorrow, because 'twas through his unadvised haste that
 15 they were brought into this distress.

Now Giant *Despair*^o had a Wife, and her name was *Diffidence*. So when he was gone to bed, he told his Wife what he had done, to wit, that he had taken a couple of Prisoners and
 20 cast them into his Dungeon, for trespassing on his grounds. Then he asked her also what he had best to do further to them. So she asked him what they were, whence they came, and whither they were bound; and he told her. Then she
 25 counselled him that when he arose in the morning he should beat them without any mercy. So when he arose, he getteth him a grievous Crab-tree Cudgel, and goes down into the Dungeon to them, and there first falls to rateing^o of
 30 them as if they were dogs, although they gave him never a word of distaste. Then he falls upon them, and beats them fearfully, in such sort, that they were not able to help themselves, or to turn them upon the floor. This done, he

The grievousness of their Imprisonment.
 Psal. 88. 18.

On Thursday, Giant Despair beats his Prisoners.



The Pilgrims now, to gratify the Flesh,
Will seek its Ease; but oh! how they afresh
Do thereby plunge themselves new Grievs into,
Who seek to please the Flesh, themselves undo.°

withdraws and leaves them, there to condole their misery, and to mourn under their distress: so all that day they spent the time in nothing but sighs and bitter lamentations. The next
 5 night she talking with her Husband about them further, and understanding that they were yet alive, did advise him to counsel them to make away themselves. So when morning was come, he goes to them in a surly manner as before, and
 10 perceiving them to be very sore with the stripes that he had given them the day before, he told them, that since they were never like to come out of that place, their only way would be forthwith to make an end of themselves, either with
 15 Knife, Halter, or Poison; For why, said he, should you chuse life, seeing it is attended with so much bitterness? But they desired him to let them go. With that he looked ugly upon them, and rushing to them had doubtless made
 20 an end of them himself, but that he fell into one of his Fits, (for he sometimes in Sun-shine^o weather fell into Fits) and lost for a time the use of his hand; wherefore he withdrew, and left them as before, to consider what to do. Then did
 25 the Prisoners consult between themselves, whether 'twas best to take his counsel or no; and thus they began to discourse:

On Friday, Giant Despair counsels them to kill themselves.

The Giant sometimes has Fits.

Christian crushed.

Job 7. 15.

Chr. Brother, said *Christian*, what shall we do? The life that we now live is miserable: for
 30 my part I know not whether is best, to live thus, or to die out of hand? *My soul chuseth struggling rather than life*, and the Grave is more easy for me than this Dungeon. Shall we be ruled by the Giant?

Hope. Indeed our present condition is dreadful, and death would be far more welcome to me than *thus* for ever to abide; but yet let us consider, the Lord of the Country to which we are going hath said, Thou shalt do no murder, no not to another man's person; much more then are we forbidden to take his counsel to kill ourselves. Besides, he that kills another can but commit murder upon his body; but for one to kill himself is to kill body and soul^o at once. And moreover, my Brother, thou talkest of ease in the Grave; but hast thou forgotten the Hell, whither for certain the murderers go? For no murderer hath eternal life, &c. And let us consider again, that all the Law is not in the hand of Giant *Despair*. Others, so far as I can understand, have been taken by him as well as we, and yet have escaped out of his hand. Who knows but that God that made the world may cause that Giant *Despair* may die? or that at some time or other he may forget to lock us in? or but he may in short time have another of his Fits before us, and may lose the use of his limbs? and if ever that should come to pass again, for my part I am resolved to pluck up the heart of a man, and to try my utmost to get from under his hand. I was a fool that I did not try to do it before; but however, my Brother, let's be patient, and endure a while; the time may come that may give us a happy release; but let us not be our own murderers. With these words *Hopeful* at present did moderate the mind of his Brother; so they continued together (in the dark) that day, in their sad and doleful condition.

Hopeful
comforts
him.

Well, towards evening the Giant goes down into the Dungeon again, to see if his Prisoners had taken his counsel; but when he came there he found them alive, and truly, alive was all; 5 for now, what for want of Bread and Water, and by reason of the Wounds they received when he beat them, they could do little but breathe: But, I say, he found them alive; at which he fell into a grievous rage, and told them 10 that seeing they had disobeyed his counsel, it should be worse with them than if they had never been born.

At this they trembled greatly, and I think that *Christian* fell into a Swoon^o; but coming a little 15 to himself again, they renewed their discourse about the Giant's counsel, and whether yet they had best to take it or no. Now *Christian* again seemed to be for doing it, but *Hopeful* made his second reply as followeth:

20 *Hope.* My Brother, said he, remembrest thou not how valiant thou hast been heretofore? *Apol-*
lyon could not crush thee, nor could all that thou didst hear, or see, or feel in the Valley of the *Shadow*
of Death. What hardship, terror, and amazement 25 hast thou already gone through, and art thou now nothing but fear? Thou seest that I am in the Dungeon with thee, a far weaker man by nature than thou art; also this Giant has wounded me as well as thee, and hath also cut off the Bread and 30 Water from my mouth; and with thee I mourn without the light. But let's exercise a little more patience; remember how thou playedst the man at *Vanity Fair*, and wast neither afraid of the Chain, nor Cage, nor yet of bloody Death: wherefore let

Christian
still de-
jected.

Hopeful
comforts
him again,
by calling
former
things to re-
membrance.

us (at least to avoid the shame, that becomes not a Christian to be found in) bear up with patience as well as we can.

Now night being come again, and the Giant and
 5 his Wife being in bed, she asked him concerning the Prisoners, and if they had taken his counsel: To which he replied, They are sturdy Rogues, they chuse rather to bear all hardship, than to make away themselves. Then said she, Take them into
 10 the Castle-yard to-morrow, and shew them the Bones and Skulls of those that thou hast already dispatch'd, and make them believe, e're a week comes to an end, thou also wilt tear them in pieces, as thou hast done their fellows before
 15 them.

So when the morning was come, the Giant goes to them again, and takes them into the Castle-yard and shews them as his Wife had bidden him. These, said he, were Pilgrims as you are, once, and they
 20 trespassed in my grounds, as you have done; and when I thought fit, I tore them in pieces, and so within ten days I will do you. Go get you down to your Den again; and with that he beat them all the way thither. They lay therefore all day on *Satur-*
 25 *day* in a lamentable case, as before. Now when night was come, and when Mrs. *Diffidence* and her Husband the Giant were got to bed, they began to renew their discourse of their Prisoners; and withal the old Giant wondered, that he could neither
 30 by his blows nor counsel bring them to an end. And with that his Wife replied, I fear, said she, that they live in hope that some will come to relieve them, or that they have pick-locks^o about them, by the means of which they hope to escape.

On Saturday the Giant threatned that shortly he would pull them in pieces.

And sayest thou so, my dear, said the Giant, I will therefore search them in the morning.

Well on *Saturday* about midnight they began to *pray*, and continued in Prayer till almost break 5 of day.

Now a little before it was day, good *Christian*, as one half amazed, brake out in this passionate speech: *What a fool*, quoth he, *am I, thus to lie in a stinking Dungeon, when I may as well walk*
 10 *at liberty*. I have a Key in my bosom called *Prom-*
ise, that will, I am persuaded, open any Lock in *Doubting Castle*. Then said *Hopeful*, That's good news; good Brother pluck it out of thy bosom and try.

15 Then *Christian* pulled it out of his bosom, and began to try at the Dungeon door,^o whose bolt (as he turned the Key) gave back, and the door flew open with ease, and *Christian* and *Hopeful* both came out. Then he went to the outward door
 20 that leads into the Castle-yard, and with his Key opened that door also. After he went to the iron Gate, for that must be opened too, but that Lock went damnable hard, yet the Key did open it. Then they thrust open the Gate to make their
 25 escape with speed, but that Gate as it opened made such a creaking, that it waked Giant *Despair*, who hastily rising to pursue his Prisoners, felt his limbs to fail, for his Fits took him again, so that he could by no means go after them. Then they went on,
 30 and came to the King's High-way again, and so were safe, because they were out of his Jurisdiction.

*A Key in
 Christian's
 bosom called
 Promise,
 opens any
 Lock in
 Doubting
 Castle.*

Now when they were gone over the Stile, they began to contrive with themselves what they should do at that Stile, to prevent those that should come

after, from falling into the hands of Giant *Despair*. So they consented to erect there a Pillar,^o and to engrave upon the side thereof this sentence, *Over this Stile is the way to Doubting Castle, which is kept by Giant Despair, who despiseth the King of the Cœlestial Country, and seeks to destroy his holy Pilgrims*. Many therefore that followed after, read what was written, and escaped the danger. This done, they sang as follows :

A Pillar erected by Christian and his fellow.

- 10 Out of the way we went, and then we found
 What 'twas to tread upon forbidden ground ;
 And let them that come after have a care,
 Lest heedlessness makes them, as we, to fare :
 Lest they for trespassing his prisoners are,
 15 Whose Castle's *Doubting*, and whose name's *Despair*.

- They went then till they came to the *Delectable Mountains*, which Mountains belong to the Lord of that Hill of which we^o have spoken before ; so they went up to the Mountains, to behold the
 20 Gardens and Orchards, the Vineyards and Fountains of water ; where also they drank, and washed themselves, and did freely eat of the Vineyards. Now there was on the tops of these Mountains *Shepherds* feeding their flocks, and they stood by
 25 the High-way side. The Pilgrims therefore went to them, and leaning upon their staves (as is common with weary Pilgrims, when they stand to talk with any by the way) they asked, *Whose Delectable Mountains are these ? And whose be the*
 30 *sheep that feed upon them ?*

The Delectable Mountains

They are refreshed in the Mountains.

Talk with the Shepherds.

Shep. These mountains are *Immanuel's Land*, and they are within sight of his City ; and the sheep also are his, and he laid down his life for them. John 10. 11.

Chr. Is this the way to the Coelestial City?

Shep. You are just in your way.

Chr. How far is it thither?

Shep. Too far for any but those that shall get
5 thither indeed.

Chr. Is the way safe or dangerous?

Shep. Safe for those for whom it is to be safe,
but transgressors shall fall therein.

Hos. 14. 9.

Chr. Is there in this place any relief for Pil-
10 grims that are weary and faint in the way?

Shep. The Lord of these Mountains hath given
us a charge *not to be forgetful to entertain* Heb. 13. 2.
strangers; therefore the good of the place is
before you.

15 I saw also in my Dream, that when the Shep-
herds perceived that they were way-faring men,
they also put questions to them, (to which they
made answer as in other places) as, Whence
came you? and, How got you into the way? and,
20 By what means have you so persevered therein?
For but few of them that begin to come hither
do shew their face on these Mountains. But
when the Shepherds heard their answers, being
pleased therewith, they looked very lovingly
25 upon them, and said, *Welcome to the Delectable*
Mountains.

*The Shep-
herds wel-
come them.*

The Shepherds, I say, whose names were
Knowledge, Experience, Watchful,° and *Sincere,*
took them by the hand, and had them to their
30 Tents, and made them partake of that which
was ready at present. They said moreover, We
would that ye should stay here a while, to be
acquainted with us; and yet more to solace your-
selves with the good of these Delectable Moun-

*The names
of the Shep-
herds.*



Mountains Delectable they now ascend,
Where Shepherds be, which to them do commend
Alluring things, and things that Cautious are,
Pilgrims are steady kept by Faith and Fear.^o

tains. They then told them, that they were content to stay ; and so they went to their rest that night, because it was very late.

Then I saw in my Dream, that in the morning the Shepherds called up *Christian* and *Hopeful* to walk with them upon the Mountains ; so they went forth with them, and walked a while, having a pleasant prospect on every side. Then said the Shepherds one to another,

10 Shall we shew these Pilgrims some wonders?

They are sure^o wonders.

The Mountain of Error.

So when they had concluded to do it, they had them first to the top of a Hill called *Error*, which was very steep on the furthest side, and bid them look down to the bottom. So *Chris-*

15 *tian* and *Hopeful* lookt down, and saw at the bottom several men dashed all to pieces by a fall that they had from the top. Then said *Christian*, What meaneth this? The Shepherds answered, Have you not heard of them that

20 were made to err, by harkening^o to *Hymeneus* and *Philetus*, as concerning the Faith of the Resurrection of the Body? They answered, Yes.

2 Tim. 2. 17, 18.

Then said the Shepherds, Those that you see lie dashed in pieces at the bottom of this Mountain
25 are they ; and they have continued to this day unburied (as you see) for an example to others to take heed how they clamber too high, or how they come too near the brink of this Mountain.

Then I saw that they had them to the top of
30 another Mountain, and the name of that is *Cauti-*
tion, and bid them look afar off ; which when they did, they perceived, as they thought, several men walking up and down among the Tombs that were there ; and they perceived that the

Mount Caution.

men were blind, because they stumbled sometimes upon the Tombs, and because they could not get out from among them. Then said *Christian*, *What means this?*

5 The Shepherds then answered, Did you not see a little below these Mountains a Stile, that led into a Meadow, on the left hand of this way? They answered, Yes. Then said the Shepherds, From that Stile there goes a path that leads
10 directly to *Doubting Castle*, which is kept by Giant *Despair*; and these men (pointing to them among the Tombs) came once on Pilgrimage, as you do now, even till they came to that same Stile; and because the right way was rough in
15 that place, they chose to go out of it into that Meadow, and there were taken by Giant *Despair*, and cast into *Doubting Castle*; where, after they had awhile been kept in the Dungeon, he at last did put out their eyes, and led them
20 among those Tombs, where he has left them to wander to this very day, that the saying of the Wise Man might be fulfilled, *He that wandereth out of the way of understanding, shall remain in the congregation of the dead.* Then *Christian*
25 and *Hopeful* looked upon one another, with tears gushing out, but yet said nothing to the Shepherds.

Prov. 21. 16.

Then I saw in my Dream, that the Shepherds had them to another place, in a bottom, where
30 was a door in the side of an Hill, and they opened the door, and bid them look in. They looked in therefore, and saw that within it was very dark and smoaky; they also thought that they heard there a rumbling^o noise as of Fire, and a

cry of some tormented, and that they smelt the scent of Brimstone. Then said *Christian*, *What means this?* The Shepherds told them, This is a by-way to Hell, a way that Hypocrites go in at; namely, such as sell their Birth-right, with *Esau*^o; such as sell their Master, as *Judas*; such as blaspheme the Gospel, with *Alexander*; and that lie and dissemble, with *Ananias* and *Sapphira* his Wife. Then said *Hopeful* to the Shepherds, I perceive that these had on them, even every one, a shew of Pilgrimage, as we have now; had they not?

Shep. Yes, and held it a long time too.

Hope. How far might they go on Pilgrimage in their day, since they notwithstanding were thus miserably cast away?

Shep. Some further, and some not so far as these Mountains.

Then said the Pilgrims one to another, *We had need to cry to the Strong for strength.*

Shep. Ay, and you will have need to use it when you have it too.

By this time the Pilgrims had a desire to go forwards, and the Shepherds a desire they should; so they walked together towards the end of the Mountains. Then said the Shepherds one to another, Let us here shew to the Pilgrims the Gates of the Coelestial City, if they have skill to look through our Perspective-Glass. The Pilgrims then lovingly accepted the motion; so they had them to the top of an high Hill, called *Clear*, and gave them their Glass to look.

Then they essayed to look, but the remembrance of that last thing that the Shepherds had

A by-way to Hell.

The Shepherd's Perspective^o Glass.

The Hill Clear.

shewed them, made their hands shake, by means of which impediment they could not look steadily through the Glass; yet they thought they saw something like the Gate, and also some of the
 5 Glory of the place. Then they went away and sang this song,

The fruit of servile fear.

Thus by the Shepherds Secrets are reveal'd,
 Which from all other men are kept conceal'd:
 Come to the Shepherds then, if you would see
 10 Things deep, things hid, and that mysterious be.

When they were about to depart, one of the Shepherds gave them a *Note of the way*. Another of them bid them *beware of the Flatterer*. The third bid them *take heed that they sleep not*
 15 *on the Enchanted° Ground*. And the fourth bid them *God-speed*. So I awoke from my Dream.°

A two-fold Caution.

And I slept, and Dreamed again; and saw the same two Pilgrims going down the Mountains along the High-way towards the City. Now a
 20 little below these Mountains, on the left hand lieth the Country of *Conceit*; from which Country there comes into the way in which the Pilgrims walked, a little crooked Lane. Here therefore they met with a very brisk Lad, that came out of that
 25 Country; and his name was *Ignorance*. So *Christian* asked him *From what parts he came, and whither he was going?*

The Country of Conceit, out of which came Ignorance.

Ignor. Sir, I was born in the Country that lieth off there, a little on the left hand, and I am going
 30 to the Coelestial City.

Christian and Ignorance have some talk.

Chr. But how do you think to get in at the Gate, for you may find some difficulty there?

Ignor. As other good people do, said he.

Chr. But what have you to shew at that Gate, that may cause that the Gate should be opened to you ?

Ignor. I know my Lord's will, and I have
5 been a good liver ; I pay every man his own ; I Pray, Fast, pay Tithes, and give Alms, and have left my Country for whither I am going.

*The ground
of Igno-
rance's hope.*

Chr. But thou camest not in at the Wicket-
Gate that is at the head of this way ; thou camest
10 in hither through that same crooked Lane, and therefore I fear, however thou mayest think of thyself, when the reckoning day shall come, thou wilt have laid to thy charge that thou art a Thief and a Robber, instead of getting admittance into
15 the City.

Ignor. Gentlemen, ye be utter strangers to me, I know you not ; be content to follow the Religion of your country, and I will follow the Religion of mine. I hope all will be well. And as for the
20 Gate that you talk of, all the world knows that that is a great way off of our Country. I cannot think that any man in all our parts doth so much as know the way to it, nor need they matter whether they do or no, since we have, as you see,
25 a fine pleasant Green Lane, that comes down from our Country the next way into the way.

*He saith to
every one
that he is a
fool.*

When *Christian* saw that the man was wise in his own conceit, he said to *Hopeful* whisperingly, *There is more hopes of a fool than of him.*
30 And said moreover, *When he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool.* What, shall we talk further with him, or outgo^o him at present, and so leave him to think of what he hath heard

*Prov. 26. 12.
Eccles. 10. 3.*

*How to
carry it to
a fool.*

already, and then stop again for him afterwards,
and see if by degrees we can do any good of him?
Then said *Hopeful*,

Let *Ignorance* a little while now muse
5 On what is said, and let him not refuse
Good Counsel to imbrace, lest he remain
Still ignorant of what's the chiefest gain.
God saith, Those that no understanding have,
(Although he made them) them he will not save.

10 *Hope*. He further added, It is not good, I
think, to say all to him at once; let us pass him
by, if you will, and talk to him anon, *even as he*
is able to bear it.

So they both went on, and *Ignorance* he^o came
15 after. Now when they had passed him a little
way, they entered into a very dark Lane, where
they met a man whom seven Devils had bound
with seven strong cords, and were carrying of
him back to the Door that they saw on the side of
20 the Hill. Now good *Christian* began to tremble,

Matt. 12. 45.
Prov. 5. 22.

and so did *Hopeful* his Companion; yet as the
Devils led away the man, *Christian* looked to see
if he knew him, and he thought it might be one
Turn-away that dwelt in the Town of *Apostacy*.
25 But he did not perfectly see his face, for he did
hang his head like a Thief that is found. But
being gone past, *Hopeful* looked after him, and
espied on his back a paper with this inscription,
Wanton Professor and damnable Apostate.

The destruction of one
Turn-away.

30 Then said *Christian* to his fellow, Now I call
to remembrance that which was told me of a thing
that happened to a good man hereabout. The
name of the man was *Little-faith*, but a good

Christian
telleth his
Companion
a story of
Little-faith.

- man, and he dwelt in the Town of *Sincere*. The thing was this ; At the entering in of this passage, there comes down from *Broad-way Gate*, a Lane called *Dead Man's Lane* ; so called because
- 5 of the Murders that are commonly done there ; and this *Little-faith* going on Pilgrimage as we do now, chanced to sit down there and slept. Now there happened at that time, to come down the Lane from *Broad-way Gate*, three sturdy
- 10 Rogues, and their names were *Faint-heart*, *Mistrust*, and *Guilt*, (three Brothers) and they espying *Little-faith* where he was, came galloping up with speed. Now the good man was just awaked from his sleep, and was getting up to go on his Journey.
- 15 So they came up all to him, and with threatening language bid him stand. At this *Little-faith* lookt as white as a Clout, and had neither power to fight nor fly. Then said *Faint-heart*, Deliver thy Purse. But he making no haste to do it (for
- 20 he was loth to lose his Money) *Mistrust* ran up to him, and thrusting his hand into his Pocket, pull'd out thence a bag of Silver. Then he cried out, Thieves, Thieves. With that *Guilt* with a great Club that was in his hand, struck *Little-faith*
- 25 on the head, and with that blow fell'd him flat to the ground, where he lay bleeding as one that would bleed to death. All this while the Thieves stood by. But at last, they hearing that some were upon the road, and fearing lest it should be one *Great-grace* that dwells in the City of *Good-confidence*, they betook themselves to their heels, and left this good man to shift for himself. Now after a while *Little-faith* came to himself, and getting up made shift to scrabble° on his way. This was the story.

Broad-way Gate.

Dead Man's Lane.

Little-faith robbed by Faint-heart, Mistrust, and Guilt.

They got away his Silver, and knockt him down.

Hope. But did they take from him all that ever he had?

Chr. No; the place where his Jewels were they never ransacked, so those he kept still; but as I
 5 was told, the good man was much afflicted for his loss, for the Thieves got most of his spending Money.^o That which they got not (as I said) were Jewels, also he had a little odd Money left, but scarce enough to bring him to his Journey's
 10 end; nay, if I was not misinformed, he was forced to beg as he went, to keep himself alive, for his Jewels he might not sell. But beg, and do what he could, he went (as we say) *with many a hungry belly* the most part of the rest of the way.

Little-faith lost not his best things.

1 Pet. 4. 18.

Little-faith forced to beg to his Journey's end.

15 *Hope.* But is it not a wonder they got not from him his Certificate, by which he was to receive his admittance at the Cœlestial Gate?

Chr. 'Tis a wonder but they got not that, though they mist it not through any good cun-
 20 ning of his; for he being dismayed with their coming upon him, had neither power nor skill to hide anything; so 'twas more by good Providence than by his endeavour, that they mist of^o that good thing.

He kept not his best things by his own cunning.

2 Tim. 1. 14.

25 *Hope.* But it must needs be a comfort to him that they got not this Jewel from him.

Chr. It might have been great comfort to him, had he used it as he should; but they that told me the story said that he made but little use of it all
 30 the rest of the way, and that because of the dismay that he had in their taking away his Money; indeed he forgot it a great part of the rest of his Journey; and besides, when at any time it came into his mind, and he began to be comforted there-

2 Pet. 2. 9.

with, then would fresh thoughts of his loss come again upon him, and those thoughts would swallow up all.

Hope. Alas poor man ! This could not but be
5 a great grief to him. *He is pitied by both.*

Chr. Grief ! ay, a grief indeed. Would it not have been so to any of us, had we been used as he, to be robbed, and wounded too, and that in a strange place, as he was ? 'Tis a wonder he did
10 not die with grief, poor heart° ! I was told that he scattered almost all the rest of the way with nothing but doleful and bitter complaints ; telling also to all that overtook him, or that he overtook in the way as he went, where he was robbed, and
15 how ; who they were that did it, and what he lost ; how he was wounded, and that he hardly escaped with his life.

Hope. But 'tis a wonder that his necessity did not put him upon *selling* or *pawning*° some of his
20 Jewels that he might have wherewith to relieve himself in his Journey.

Chr. Thou talkest like one upon whose head is the Shell° to this very day ; for what should he pawn them, or to whom should he sell them ? In
25 all that Country where he was robbed, his Jewels were not accounted of ; nor did he want that relief which could from thence be administred to him. Besides, had his Jewels been missing at the Gate of the Cœlestial City, he had (and that he knew
30 well enough) been excluded from an Inheritance there ; and that would have been worse to him than the appearance and villany of ten thousand Thieves.

Hope. Why art thou so tart my Brother ?

*Christian
snubbeth his
fellow for
unadvised
speaking.*

Esau sold his Birth-right, and that for a mess of Pottage, and that Birth-right was his greatest Jewel; and if he, why might not *Little-faith* do so too?

Heb. 12. 16.

5 *Chr.* *Esau* did sell his Birth-right indeed, and so do many besides, and by so doing exclude themselves from the chief blessing, as also that caitiff^o did; but you must put a difference betwixt *Esau* and *Little-faith*, and also betwixt their Estates.

A discourse about Esau and Little-faith.

10 *Esau's* Birth-right was typical, but *Little-faith's* Jewels were not so: *Esau's* belly was his god, but *Little-faith's* belly was not so: *Esau's* want lay in his fleshly appetite, *Little-faith's* did not so. Besides, *Esau* could see no further than to the ful-

Esau was ruled by his lusts.

15 filling of his lusts: *For I am at the point to die*, said he, *and what good will this Birth-right do me?* But *Little-faith*, though it was his lot to have but a *little faith*, was by his *little faith* kept from such extravagancies, and made to see and prize his Jewels more than to sell them, as *Esau* did his Birth-right. You read not anywhere that *Esau* had *faith*, no not so much as a *little*; therefore no marvel if where the flesh only bears sway (as it will in that man where no faith is to resist) if he

Gen. 25. 32.

25 sells his Birth-right, and his Soul and all, and that to the Devil of Hell; for it is with such, as it is with the Ass, *who in her occasions cannot be turned away*. When their minds are set upon their lusts, they will have them whatever they cost.

Esau never had faith.

30 But *Little-faith* was of another temper, his mind was on things Divine; his livelihood was upon things that were Spiritual, and from above; therefore to what end should he that is of such a temper sell his Jewels (had there been any that would

Jer. 2. 24.

Little-faith could not live upon Esau's Pottage.

have bought them) to fill his mind with empty things? Will a man give a penny to fill his belly with Hay? or can you persuade the *Turtle-dove* to live upon Carrion like the *Crow*?° Though *faith-*
 5 *less* ones can, for carnal Lusts, pawn or mortgage, or sell what they have, and themselves outright to boot°; yet they that have *faith, saving faith*, though but a little of it, cannot do so. Here therefore my Brother is thy mistake.

A comparison between the Turtle-dove and the Crow.

10 *Hope.* I acknowledge it; but yet your severe reflection had almost made me angry.

Chr. Why, I did but compare thee to some of the Birds that are of the brisker sort, who will run to and fro in trodden paths, with the Shell upon
 15 their heads; but pass by that, and consider the matter under debate, and all shall be well betwixt thee and me.

Hope. But, *Christian*, these three fellows, I am persuaded in my heart, are but a company of
 20 Cowards; would they have run else, think you, as they did, at the noise of one that was coming on the road? Why did not *Little-faith* pluck up a greater heart? He might, methinks, have stood one brush° with them, and have yielded when
 25 there had been no remedy.

Hopeful swaggers.

Chr. That they are Cowards, many have said, but few have found it so in the time of Trial. As for a great heart, *Little-faith* had none; and I perceive by thee, my Brother, hadst thou been the
 30 man concerned, thou art but for a brush, and then to yield. And verily since this is the height of thy stomach, now they are at a distance from us, should they appear to thee as they did to him, they might put thee to second thoughts.

No great heart for God, where there is but little faith.

We have more courage when out, than when we are in.

But consider again, they are but journeymen°
Thieves ; they serve under the King of the bottom-
less Pit, who, if need be, will come in to their aid
himself, and his voice is *as the roaring of a Lion*. 1 Pet. 5. 8.

5 I myself have been engaged as this *Little-faith*
was, and I found it a terrible thing. These three
Villains set upon me, and I beginning like a
Christian to resist, they gave but a call, and in
came their Master: I would, as the saying is,
10 have given my life for a penny ; but that, as God
would have it, I was cloathed with Armour of
proof. Ay, and yet though I was so harnessed, I
found it hard work to quit myself like a man ; no
man can tell what in that Combat attends us, but
15 he that hath been in the Battle himself.

Hope. Well, but they ran, you see, when they
did but suppose that one *Great-grace* was in the
way.

Chr. True, they have often fled, both they and
20 their Master, when *Great-grace* hath but appeared ;
and no marvel, for he is the *King's Champion*. *The King's*
But I tro you will put some difference between *experience*
Little-faith and the *King's Champion*. *in this case.*
All the
King's Subjects are not his Champions, nor can
25 they when tried do such feats of War as he. Is
it meet to think that a little child should handle
Goliah as *David* did ? Or that there should be
the strength of an *Ox* in a *Wren* ? Some are
strong, some are weak ; some have great faith, some
30 have little : this man was one of the weak, and
therefore he went to the walls.°

Hope. I would it had been *Great-grace*, for
their sakes.

Chr. If it had been he, he might have had his

hands full; for I must tell you, that though *Great-grace* is excellent good at his weapons, and has, and can, so long as he keeps them at *Sword's* point, do well enough with them; yet if they get within
 5 him, even *Faint-heart*, *Mistrust*, or the other, it shall go hard but they will throw up his heels. And when a man is down, you know, what can he do?

Whoso looks well upon *Great-grace's* face, shall
 10 see those scars and cuts there, that shall easily give demonstration of what I say. Yea, once I heard he should say,^o (and that when he was in the Combat) *We despaired even of life*. How did these sturdy Rogues and their fellows make
 15 *David* groan, mourn, and roar? Yea, *Heman*^o and *Hezekiah* too, though Champions in their day, were forced to bestir them when by these assaulted; and yet notwithstanding they had their Coats soundly brushed by them. *Peter* upon a
 20 time would go try what he could do; but though some do say of him that he is the Prince of the Apostles, they handled him so, that they made him at last afraid of a sorry Girl.

Besides their King is at their whistle. He is
 25 never out of hearing; and if at any time they be put to the worst, he if possible comes in to help them; and of him it is said, *The Sword of him that layeth at him cannot hold the Spear, the Dart, nor the Habergeon*^o: he esteemeth Iron
 30 as straw, and Brass as rotten Wood. The Arrow cannot make him fly; Sling-stones are turned with him into Stubble, Darts are counted as Stubble: he laugheth at the shaking of a Spear. What can a man do in this case? 'Tis

Levia-
 than's^o
 sturdiness.
 Job 41. 26.

true, if a man could at every turn have *Job's* Horse, and had skill and courage to ride him, he might do notable things; for his Neck is clothed with Thunder, he will not be afraid as the
 5 Grasshopper, the glory of his Nostrils is terrible, he paweth in the Valley, rejoiceth in his strength, and goeth out to meet the armed men. He mocketh at fear, and is not affrighted, neither turneth back from the Sword. The
 10 Quiver rattleth against him, the glittering Spear, and the Shield. He swalloweth the ground with fierceness and rage, neither believeth he that it is the sound of the Trumpet. He saith among the Trumpets, Ha, ha; and he smelleth the
 15 Battle afar off, the thundring of the Captains, and the Shoutings.

The excellent mettle that is in Job's horse.
 Job 39. 18-25.

But for such footmen as thee and I are, let us never desire to meet with an enemy, nor vaunt as if we could do better, when we hear of others
 20 that they have been foiled, nor be tickled at the thoughts of our own manhood; for such commonly come by the worst when tried. Witness *Peter*, of whom I made mention before. He would swagger, ay he would; he would, as his
 25 vain mind prompted him to say, do better, and stand more for his Master than all men; but who so foiled and run down by these Villains as he?

When therefore we hear that such Robberies are done on the King's High-way, two things become
 30 us to do: First, to go out harnessed and to be sure to take a Shield with us; for it was for want of that, that he that laid so lustily at *Leviathan* could not make him yield; for indeed if that be wanting, he fears us not at all. Therefore he that

had skill hath said, *Above all take the Shield of Faith, wherewith ye shall be able to quench all the fiery darts of the wicked.* Eph. 6. 16.

'Tis good also that we desire of the King a
 5 Convoy, yea that he will go with us himself. This made *David* rejoice when "in the Valley of the Shadow of Death": and *Moses* was rather for dying where he stood, than to go one step without his God. O my Brother, if he will but go along
 10 with us, what need we be afraid of ten thousands that shall set themselves against us? But without him, *the proud helpers fall under the slain.* 'Tis good to have a Convoy. Exod. 33. 15. Psal. 3. 5-8. Psal. 27. 1-3. Isa. 10. 4.

I for my part have been in the fray before now, and though (through the goodness of him that is
 15 best) I am, as you see, alive; yet I cannot boast of my manhood. Glad shall I be, if I meet with no more such brunts, though I fear we are not got beyond all danger. However, since the Lion and the Bear^o have not as yet devoured me, I hope God
 20 will also deliver us from the next uncircumcised *Philistine*. Then sang *Christian*,

Poor *Little-faith* ! Hast been among the Thieves ?
 Wast robb'd ? Remember this : Whoso believes
 And gets more Faith, shall then a victor be
 25 Over ten thousand, else scarce over three.

So they went on, and *Ignorance* followed. They went then till they came at a place where they saw a way put itself into their way, and seemed withal to lie as straight as the way which they
 30 should go : and here they knew not which of the two to take, for both seemed straight before them ; therefore here they stood still to consider. And as they were thinking about the way, behold a man
A way and a way.

black of flesh, but covered with a very light Robe, came to them, and asked them, Why they stood there? They answered they were going to the Coelestial City, but knew not which of these ways
 5 to take. Follow me, said the man, it is thither that I am going. So they followed him in the way that but now came into the road, which by degrees turned, and turned them so from the City that they desired to go to, that in little time
 10 their faces were turned away from it: yet they followed him. But by-and-by, before they were aware, he led them both within the compass of a Net, in which they were both so entangled, that they knew not what to do; and with that *the*
 15 *white Robe fell off the black man's back*: then they saw where they were. Wherefore there they lay crying some time, for they could not get themselves out.

*The
Flatterer
finds them.*

*Christian
and his fel-
low deluded.*

*They are
taken in a
Net.*

Chr. Then said *Christian* to his fellow, Now
 20 do I see myself in an error. Did not the Shepherds bid us beware of the flatterers? As is the saying of the Wise man, so we have found it this day, *A man that flattereth his Neighbour, spreadeth a Net for his feet.*

*They bewail
their Con-
ditions.*

Prov. 29. 5.

Hope. They also gave us a Note of direc-
 tions about the way, for our more sure finding thereof; but therein we have also forgotten to read and have not kept ourselves from the paths of the destroyer. Here *David* was wiser than we;
 30 for saith he, *Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer.* Thus they lay bewailing themselves in the Net. At last they espied a Shining One coming towards them with a Whip

Psal. 17. 4.

of small cord in his hand. When he was come to the place where they were, he asked them whence they came? and what they did there? They told him that they were poor Pilgrims going to *Sion*, but were led out of their way by a black man, cloathed in white, who bid us, said they, follow him, for he was going thither too. Then said he with the Whip, It is *Flatterer* a false Apostle, that hath transformed himself into an Angel of Light. So he rent the Net, and let the men out. Then said he to them, Follow me, that I may set you in your way again: so he led them back to the way which they had left to follow the *Flatterer*.

Then he asked them saying, Where did you lie the last night? They said, With the Shepherds upon the Delectable Mountains. He asked them then, If they had not of those Shepherds a *Note of direction for the way*? They answered, Yes. But did you, said he, when you were at a stand, pluck out and read your Note? They answered, No. He asked them, Why? They said they forgot. He asked moreover, If the Shepherds did not bid them beware of the *Flatterer*? They answered, Yes; but we did not imagine, said they, *that this fine-spoken man had been he*.

Then I saw in my Dream, that he commanded them to *lie down*; which when they did, he chastised them sore, to teach them the good way wherein they should walk; and as he chastised them he said, *As many as love, I rebuke and chasten; be zealous therefore, and repent*. This done, he bids them go on their

A Shining One comes to them with a Whip in his hand.

Prov. 29. 5.
Dan. 11, 32.
2 Cor. 11.
13, 14.

They are examined, and convicted of forgetfulness.

Deceivers fine spoken.
Rom. 16. 18.

They are whipt, and sent on their way.
Deut. 25. 2.
2 Chron. 6.
26, 27.
Rev. 3. 19.

way, and take good heed to the other directions of the Shepherds. So they thanked him for all his kindness, and went softly along the right way, singing,

- 5 Come hither, you that walk along the way,
See how the Pilgrims fare that go astray ;
They caught are in an intangling Net,
'Cause they good Counsel lightly did forget ;
'Tis true they rescued were, but yet you see
10 They're scourged to boot : Let this your caution be.

Now after a while, they perceived afar off one coming softly and alone all along the High-way to meet them. Then said *Christian* to his fellow, Yonder is a man with his back
15 toward *Sion*, and he is coming to meet us.

Hope. I see him, let us take heed to ourselves now, lest he should prove a *Flatterer* also. So he drew nearer and nearer, and at last came up unto them. His name was *Atheist*, and he
20 asked them whither they were going ?

The Atheist meets them.

Chr. We are going to the Mount *Sion*.

Then *Atheist* fell into a very great Laughter.

He Laughs at them.

Chr. What is the meaning of your Laughter ?

Atheist. I laugh to see what ignorant persons
25 you are, to take upon you so tedious a Journey, and yet are like to have nothing but your travel for your pains.

Chr. Why man ? Do you think we shall not be received ?

They reason together.

30 *Atheist*. Received ! There is no such place as you dream of in all this World.

Chr. But there is in the World to come.

Atheist. When I was at home in mine own

Country, I heard as you now affirm, and from that hearing went out to see, and have been seeking this City this twenty years; but find no more of it than I did the first day I set 5 out.

Jer. 22. 12.
Eccles. 10.
15.

Chr. We have both heard and believe that there is such a place to be found.

Atheist. Had not I when at home believed, I had not come thus far to seek; but finding none, 10 (and yet I should, had there been such a place to be found, for I have gone to seek it further than you) I am going back again, and will seek to refresh myself with the things that I then cast away, for hopes of that which I now see is not.

The Atheist takes up his content in this World.

15 *Chr.* Then said *Christian* to *Hopeful* his fellow, Is it true which this man hath said?

Christian proveth his Brother.

Hope. Take heed, he is one of the *Flatterers*; remember what it hath cost us once already for our harkening to such kind of fellows. What! 20 no Mount *Sion*! Did we not see from the Delectable Mountains the Gate of the City? Also, are we not now to walk by Faith? Let us go on, said *Hopeful*, lest the man with the Whip overtakes us again. You should have taught me that lesson, 25 which I will round you in the ears withal: *Cease, my Son, to hear the instruction that causeth to err from the words of knowledge.* I say my Brother, cease to hear him, and let us believe to the saving of the Soul.

Hopeful's gracious answer.

2 Cor. 5. 7.

A remembrance of former chastisements is an help against present temptations.
Prov. 19. 27.
Heb. 10. 39.

30 *Chr.* My Brother, I did not put the question to thee for that I doubted of the Truth of our belief myself, but to prove thee, and to fetch from thee a fruit of the honesty of thy heart. As for this man, I know that he is blinded by the god of

A fruit of an honest heart.
1 John 2. 21.

this World. Let thee and I° go on, knowing that we have belief of the Truth, and no lie is of the Truth.

Hope. Now do I rejoice in hope of the glory of God. So they turned away from the man ; and he laughing at them went his way.

I saw then in my Dream, that they went till they came into a certain Country, whose air naturally tended to make one drowsy, if he came a stranger into it. And here *Hopeful* began to be very dull and heavy of sleep ; wherefore he said unto *Christian*, I do now begin to grow so drowsy that I can scarcely hold up mine eyes, let us lie down here and take one nap.

Chr. By no means, said the other, lest sleeping, we never awake more.

Hope. Why my Brother? Sleep is sweet to the labouring man ; we may be refreshed if we take a nap.

Chr. Do you not remember that one of the Shepherds bid us beware of the Inchaned Ground? He meant by that, that we should beware of sleeping ; wherefore let us not sleep as do others, but let us watch and be sober.

Hope. I acknowledge myself in a fault, and had I been here alone I had by sleeping run the danger of death. I see it is true that the Wise man saith, *Two are better than one.* Hitherto hath thy company been my mercy, and thou shalt have a good reward for thy labour.

Now then, said *Christian*, to prevent drowsiness in this place, let us fall into good discourse.

They are come to the Inchaned Ground.

Hopeful begins to be drowsy.

Christian keeps him awake.

1 Thess. 5. 6.

He is thankful.

Eccles. 4. 9.

To prevent drowsiness they fall to good discourse.

Hope. With all my heart, said the other.

Chr. Where shall we begin?

Hope. Where God began with us. But do you begin, if you please.

5 *Chr.* I will sing you first this song:

Good discourse prevents drowsiness.

When Saints do sleepy grow, let them come hither,
And hear how these two Pilgrims talk together:

The Dreamers' Note.

Yea, let them learn of them, in any wise,
Thus to keep ope^o their drowsy slumbring eyes.

10 Saints' fellowship, if it be managed well,
Keeps them awake, and that in spite of Hell.

Chr. Then *Christian* began and said, I will ask you a question: How came you to think at first of doing as you do now?

They begin at the beginning of their conversion.

15 *Hope.* Do you mean, how came I at first to look after the good of my soul^o?

Chr. Yes, that is my meaning.

Hope. I continued a great while in the delight of those things which were seen and sold at our
20 Fair; things which I believe now would have (had I continued in them still) drowned me in perdition and destruction.

Chr. What things were they?

Hope. All the Treasures and Riches of the
25 World. Also I delighted much in Rioting, Revelling, Drinking, Swearing, Lying, Unclean-ness, Sabbath-breaking, and what not, that tended to destroy the Soul. But I found at last, by hearing and considering of things that
30 are Divine, which indeed I heard of you, as also of beloved *Faithful*, that was put to death for his faith and good living in *Vanity Fair*, That the end of these things is death. And that for

Hopeful's life before conversion.

these things' sake the wrath of God cometh upon the children of disobedience.

Rom. 6.
21-23.
Ephes. 5. 6.

Chr. And did you presently fall under the power of this conviction?

5 *Hope.* No, I was not willing presently to know the evil of sin, nor the damnation that follows upon the commission of it; but endeavoured, when my mind at first began to be shaken with the Word, to shut mine eyes against the light thereof.

Hopeful at first shuts his eyes against the light.

10 *Chr.* But what was the cause of your carrying of it thus to the first workings of God's blessed Spirit upon you?

Hope. The causes were, 1. I was ignorant that this was the work of God upon me. I
15 never thought that by awaknings for sin God at first begins the conversion of a sinner. 2. Sin was yet very sweet to my flesh, and I was loth to leave it. 3. I could not tell how to part with mine old Companions, their presence and
20 actions were so desirable unto me. 4. The hours in which convictions were upon me, were such troublesome and such heart-affrighting hours, that I could not bear, no not so much as the remembrance of them upon my heart.

Reasons of his resisting of light.

25 *Chr.* Then as it seems, sometimes you got rid of your trouble.

Hope. Yes verily, but it would come into my mind again, and then I should be as bad, nay worse, than I was before.

30 *Chr.* Why, what was it that brought your sins to mind again?

When he had lost his sense of sin, what brought it again.

Hope. Many things; as,

1. If I did but meet a good man in the Streets; or,

2. If I have heard any read in the Bible ; or,
3. If mine Head did begin to ake ; or,
4. If I were told that some of my Neighbours were sick ; or,
- 5 5. If I heard the Bell toll for some that were dead ; or,
6. If I thought of Dying myself ; or,
7. If I heard that sudden Death happened to others ;
- 10 8. But especially, when I thought of myself, that I must quickly come to Judgment.

Chr. And could you at any time with ease get off the guilt of sin, when by any of these ways it came upon you ?

- 15 *Hope.* No, not latterly, for then they got faster hold of my conscience ; and then, if I did but think of going back to sin, (though my mind was turned against it) it would be double torment to me.

Chr. And how did you do then ?

- 20 *Hope.* I thought I must endeavour to mend my life ; for else, thought I, I am sure to be damned.

Chr. And did you endeavour to mend ?

- Hope.* Yes, and fled from not only my sins, but sinful Company too ; and betook me to religious 25 duties, as Praying, Reading, Weeping for Sin, speaking Truth to my Neighbours, &c. These things did I, with many others, too much here to relate.

Chr. And did you think yourself well then ?

- Hope.* Yes, for a while ; but at the last my 30 trouble came tumbling upon me again, and that over the neck of all my reformatations.

Chr. How came that about, since you were now reformed ?

Hope. There were several things brought it

When he could no longer shake off his guilt by sinful courses, then he endeavours to mend.

Then he thought himself well.

upon me, especially such sayings as these : *All our righteousnesses are as filthy rags. By the works of the Law no man shall be justified. When you have done all things, say, We are unprofit-*
 5 *able* : with many more such like. From whence I began to reason with myself thus : If *all* my righteousnesses are filthy rags, if by the deeds of the Law, *no* man can be justified ; and if, when we have done *all*, we are yet unprofitable, then 'tis but
 10 a folly to think of Heaven by the Law. I further thought thus : If a man runs an 100 l.^o into the Shop-keeper's debt, and after that shall pay for all that he shall fetch ; yet his old debt stands still in the Book uncrossed, for the which the Shop-keeper
 15 may sue him and cast him into Prison till he shall pay the debt.

Chr. Well, and how did you apply this to yourself?

Hope. Why, I thought thus with myself : I
 20 have by my sins run a great way into God's Book, and that my now reforming will not pay off that score ; therefore I should think still under all my present amendments, But how shall I be freed from that damnation that I have brought myself in dan-
 25 ger of by my former transgressions ?

Chr. A very good application : but pray go on.

Hope. Another thing that hath troubled me, even since my late amendments, is, that if I look
 30 narrowly into the best of what I do now, I still see sin, new sin, mixing itself with the best of that I do ; so that now I am forced to conclude, that notwithstanding my former fond conceits of myself and duties, I have committed sin enough in one

Reformation at last could not help, and why.
 Isa. 64. 6.
 Gal. 2. 16.
 Luke 17. 10.

His being a debtor by the Law troubled him.

His espying bad things in his best duties troubled him.

duty° to send me to Hell, though my former life had been faultless.

Chr. And what did you do then?

Hope. Do! I could not tell what to do, till I brake my mind to *Faithful*, for he and I were well acquainted. And he told me, that unless I could obtain the righteousness of a man that never had sinned, neither mine own, nor all the righteousness of the world could save me.

This made him break his mind to Faithful, who told him the way to be saved.

10 *Chr.* And did you think he spake true?

Hope. Had he told me so when I was pleased and satisfied with mine own amendments, I had called him Fool for his pains : but now, since I see mine own infirmity, and the sin that cleaves to my best performance, I have been forced to be of his opinion.

Chr. But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said, That he never committed sin?

Hope. I must confess the words at first sounded strangely ; but after a little more talk and company with him, I had full conviction about it.

At which he started at present.

Chr. And did you ask him what man this was, and how you must be justified by him?

Hope. Yes, and he told me that it was the Lord *Jesus*, that dwelleth on the right hand of the Most High. And thus, said he, you must be justified by him, even by trusting to what he hath done by himself in the days of his flesh, and suffered when he did hang on the Tree. I asked him further, How that man's righteousness could be of that efficacy to justify another before God? And he told me he was the mighty God, and did what he did, and

*Heb. 10.
Rom. 4.
Col. 1.
1 Pet. 1.*

A more particular discovery of the way to be saved.

died the death also, not for himself, but for me ; to whom his doings, and the worthiness of them should be imputed, if I believed on him.

Chr. And what did you do then ?

5 *Hope.* I made my objections against my believing, for that I thought he was not willing to save me. *He doubts of acceptance.*

Chr. And what said *Faithful* to you then ?

Hope. He bid me go to him and see : then I
10 said it was presumption : but he said, No, for I was invited to come. Then he gave me a Book of *Matt. 11. 28.*
Jesus his inditing,^o to encourage me the more *He is better instructed.*
freely to come ; and he said concerning that Book,
that every jot and tittle thereof stood firmer than *Matt. 24. 35.*

15 Heaven and Earth. Then I asked him, What I must do when I came ? and he told me, I must entreat upon my knees, with all my heart and soul, the Father to reveal him to me. Then I asked him further, How I must make my supplication to him ? *Psal. 95. 6.*
Dan. 6. 10.
Jer. 29.
12, 13.

20 And he said, Go, and thou shalt find him upon a mercy-seat, where he sits all the year long, to give pardon and forgiveness to them that come. I told him that I knew not what to say when I came. And he bid me say to this effect : *God be merciful*
25 *to me a sinner, and make me to know and believe in Jesus Christ ; for I see that if his righteousness had not been, or I have not faith in that righteousness, I am utterly cast away : Lord, I have heard that thou art a merciful God, and hast* *He is bid to pray.*
Exod. 25. 22.
Lev. 16. 2.
Num. 7. 89.
Heb. 4. 16.

30 *ordained that thy Son Jesus Christ should be the Saviour of the world ; and moreover, that thou art willing to bestow him upon such a poor sinner as I am, (and I am a sinner indeed) Lord, take therefore this opportunity, and magnify thy grace*

in the Salvation of my soul, through thy Son Jesus Christ. Amen.

Chr. And did you do as you were bidden?

Hope. Yes, over and over and over.

He prays.

5 *Chr.* And did the Father reveal his Son to you?

Hope. Not at the first, nor second, nor third, nor fourth, nor fifth, no nor at the sixth time neither.

10 *Chr.* What did you do then?

Hope. What! why, I could not tell what to do.

Chr. Had you not thoughts of leaving off praying?

Hope. Yes, an hundred times, twice told.

He thought to leave off praying.

15 *Chr.* And what was the reason you did not?

Hope. I believed that that was true which had been told me, to wit, that without the righteousness of this Christ all the world could not save me; and therefore thought I with myself, If I leave off,

He durst not leave off praying, and why.

20 I die, and I can but die at the Throne of Grace. And withal, this came into my mind, *If it tarry, wait for it, because it will surely come, it will not tarry.* So I continued praying until the Father shewed me his Son.

Hab. 2. 3.

25 *Chr.* And how was he revealed unto you?

Hope. I did not see him with my bodily eyes, but with the eyes of mine understanding; and thus it was: One day I was very sad, I think sadder than at any one time in my life, and this sadness was through a fresh sight of the greatness and vile-

30 ness of my sins: and as I was then looking for nothing but Hell, and the everlasting damnation of my Soul, suddenly, as I thought, I saw the Lord Jesus look down from Heaven upon me, and

Christ is revealed to him, and how.
Eph. 1.
18, 19.

saying, *Believe on the Lord Jesus Christ, and thou shalt be saved.* Acts 16. 31.

- But I replied, Lord, I am a great, a very great sinner. And he answered *My grace is sufficient for thee.*^o Then I said, But Lord, what is believing? And then I saw from that saying, *He that cometh to me shall never hunger, and he that believeth on me shall never thirst,* that believing and coming was all one; and that he that came, that
- 10 is, ran out in his heart and affections after salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes, and I asked further, But Lord, may such a great sinner as I am be indeed accepted of thee, and be saved by thee?
- 15 And I heard him say, *And him that cometh to me, I will in no wise cast out.* Then I said, But how, Lord, must I consider of thee in my coming to thee, that my faith may be placed aright upon thee? Then he said, *Christ Jesus came into the* 1 Tim. 1. 15.
 20 *World to save sinners. He is the end of the Law for righteousness to every one that believes. He died for our sins, and rose again for our justification: He loved us and washed us from our sins in his own blood. He is the Mediator* Rom. 10. 4.
 25 *between God and us. He ever liveth to make intercession for us.* chap. 4.
 From all which I gathered, that I must look for Righteousness in his Person, and for Satisfaction for my Sins by his Blood; Rev. 1. 5.
 that what he did in obedience to his Father's
 30 Law, and in submitting to the penalty thereof, was not for himself, but for him that will accept it for his Salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with
- Heb. 7. 25.

love to the Name, People, and Ways of Jesus Christ.

Chr. This was a revelation of Christ to your soul indeed ; but tell me particularly what effect
5 this had upon your spirit.

Hope. It made me see that all the World, notwithstanding all the righteousness thereof, is in a state of condemnation. It made me see that God the Father, though he be just, can justly justify
10 the coming sinner. It made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own ignorance ; for there never came thought into mine heart before now, that shewed me so the beauty of Jesus Christ. It
15 made me love a holy life, and long to do something for the Honour and Glory of the Name of the Lord Jesus ; yea, I thought that had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

20 I saw then in my Dream that *Hopeful* looked back and saw *Ignorance*, whom they had left behind, coming after. Look, said he to *Christian*, how far yonder youngster loitereth behind.

Chr. Ay, ay, I see him ; he careth not for our
25 company.

Hope. But I tro it would not have hurt him, had he kept pace with us hitherto.

Chr. That's true, but I warrant you he thinketh otherwise.

30 *Hope.* That I think he doth, but however let us tarry for him. So they did.

Then *Christian* said to him, Come away man, why do you stay so behind ?

Ignor. I take my pleasure in walking alone,

*Young Ignorance comes up again.
Their talk.*

even more a great deal than in Company, unless I like it the better.

Then said *Christian* to *Hopeful* (but softly) Did I not tell you he cared not for our company?

5 But however, said he, come up, and let us talk away the time in this solitary place. Then directing his speech to *Ignorance*, he said, Come, how do you? How stands it between God and your Soul now?

10 *Ignor.* I hope well; for I am always full of good motions, that come into my mind to comfort me as I walk. *Ignorance's hope, and the ground of it.*

Chr. What good motions? pray tell us.

Ignor. Why, I think of God and Heaven.

15 *Chr.* So do the Devils and damned Souls.

Ignor. But I think of them and desire them.

Chr. So do many that are never like to come there. *The Soul of the Sluggard desires, and hath nothing.* Prov. 13. 4.

20 *Ignor.* But I think of them, and leave all for them.

Chr. That I doubt, for leaving of all is an hard matter, yea a harder matter than many are aware of. But why, or by what, art thou persuaded that thou hast left all for God and Heaven?

Ignor. My heart tells me so.

Chr. The wise man says, *He that trusts his own heart is a fool.* Prov. 28. 26

30 *Ignor.* This is spoken of an evil heart, but mine is a good one.

Chr. But how dost thou prove that?

Ignor. It comforts me in hopes of Heaven.

Chr. That may be through its deceitfulness, for a man's heart may minister comfort to him

in the hopes of that thing for which he yet has no ground to hope.

Ignor. But my heart and life agree together, and therefore my hope is well grounded.

5 *Chr.* Who told thee that thy heart and life agree together?

Ignor. My heart tells me so.

Chr. Ask my fellow if I be a Thief°! Thy heart tells thee so! Except the Word of God
10 beareth witness in this matter, other testimony is of no value.

Ignor. But is it not a good heart that has good thoughts? and is not that a good life that is according to God's Commandments?

15 *Chr.* Yes, that is a good heart that hath good thoughts, and that is a good life that is according to God's Commandments; but it is one thing indeed to have these, and another thing only to think so.

20 *Ignor.* Pray, what count you good thoughts, and a life according to God's Commandments?

Chr. There are good thoughts of divers kinds, some respecting ourselves, some God, some Christ, and some other things.

25 *Ignor.* What be good thoughts respecting ourselves? *What are good thoughts.*

Chr. Such as agree with the Word of God.

Ignor. When do our thoughts of ourselves agree with the word of God?

30 *Chr.* When we pass the same Judgment upon ourselves which the Word passes: to explain myself, the Word of God saith of persons in a natural condition, *There is none righteous, there is none that doth good.* It saith also, *That every imagi-* *Rom. 3. Gen. 6. 5.*

nation of the heart of man is only evil, and that continually. And again, *The imagination of man's heart is evil from his youth.* Now then, when we think thus of ourselves, having sense
 5 thereof, then are our thoughts good ones, because according to the Word of God.

Ignor. I will never believe that my heart is thus bad.

Chr. Therefore thou never hadst one good
 10 thought concerning thyself in thy life. But let me go on: As the Word passeth a Judgment upon our *Heart*, so it passeth a Judgment upon our *Ways*; and when our thoughts^o of our *Hearts* and *Ways* agree with the Judgment which the
 15 Word giveth of both, then are both good, because agreeing thereto.

Ignor. Make out your meaning.

Chr. Why, the Word of God saith that man's ways are crooked ways, not good, but perverse.
 20 It saith they are naturally out of the good way, that they have not known it. Now when a man thus thinketh of his ways, I say, when he doth sensibly, and with heart-humiliation thus think, then hath he good thoughts of his own ways, be-
 25 cause his thoughts now agree with the Judgment of the Word of God.

Ignor. What are good thoughts concerning God?

Chr. Even as I have said concerning ourselves,
 30 when our thoughts of God do agree with what the Word saith of him; and that is, when we think of his Being and Attributes as the Word hath taught, of which I cannot now discourse at large: but to speak of him with reference to us,

Psal. 125. 5.
 Prov. 2. 15.
 Rom. 3.

then we have right thoughts of God, when we think that he knows us better than we know ourselves, and can see sin in us when and where we can see none in ourselves ; when we think he knows
 5 our inmost thoughts, and that our heart with all its depths is always open unto his eyes ; also when we think that all our Righteousness stinks in his nostrils, and that therefore he cannot abide to see us stand before him in any confidence, even in all
 10 our best performances.

Ignor. Do you think that I am such a fool as to think God can see no further than I ? or that I would come to God in the best of my performances ?

15 *Chr.* Why, how dost thou think in this matter ?

Ignor. Why, to be short, I think I must believe in Christ for Justification.

Chr. How ! think thou must believe in Christ,
 20 when thou seest not thy need of him ! Thou neither seest thy original or actual infirmities ; but hast such an opinion of thyself, and of what thou doest, as plainly renders thee to be one that did never see a necessity of Christ's personal righteousness to justify thee before God. How then dost thou say, I
 25 believe in Christ ?

Ignor. I believe well enough for all that.

Chr. How dost thou believe ?

Ignor. I believe that Christ died for sinners,
 30 and that I shall be justified before God from the curse, through his gracious acceptance of my obedience to his Law. Or thus, Christ makes my Duties that are religious, acceptable to his Father by virtue of his Merits ; and so shall I be justified.

The faith of Ignorance.

Chr. Let me give an answer to this Confession of thy Faith.

1. Thou believest with a fantastical Faith, for this Faith is nowhere described in the Word.

5 2. Thou believest with a false Faith, because it taketh Justification from the personal righteousness of Christ, and applies it to thy own.

3. This Faith maketh not Christ a Justifier of thy person, but of thy actions ; and of thy person
10 for thy actions' sake, which is false.

4. Therefore this Faith is deceitful, even such as will leave thee under wrath in the day of God Almighty ; for true Justifying Faith puts the soul (as sensible of its lost condition by the Law) upon
15 flying for refuge unto Christ's righteousness, (which righteousness of his is not an act of grace, by which he maketh for Justification *thy* obedience accepted with God ; but *his* personal obedience to the Law, in doing and suffering for us what that required at
20 our hands.) This righteousness, I say, true Faith accepteth ; under the skirt of which the soul being shrouded, and by it presented as spotless before God, it is accepted, and acquit^o from condemnation.

Ignor. What ! would you have us trust to what
25 Christ in his own person has done without us ? This conceit would loosen the reins of our lust, and tolerate us to live as we list.^o For what matter how we live, if we may be Justified by Christ's personal righteousness from all, when we believe it ?

30 *Chr.* *Ignorance* is thy name, and as thy name is, so art thou ; even this thy answer demonstrateth what I say. *Ignorant* thou art of what Justifying Righteousness is, and as ignorant how to secure thy Soul through the Faith of it from the

heavy wrath of God. Yea, thou also art ignorant of the true effects of saving Faith in this Righteousness of Christ, which is to bow and win over the heart to God in Christ, to love his Name, his Word, 5 Ways, and People, and not as thou ignorantly imaginest.

Hope. Ask him if ever he had Christ revealed to him from Heaven?

Ignor. What! you are a man for revelations! 10 I believe that what both you, and all the rest of you, say about that matter, is but the fruit of distracted brains.

Ignorance jangles with them.

Hope. Why man! Christ is so hid in God from the natural apprehensions of all flesh, that he can- 15 not by any man be savingly known, unless God the Father reveals him to them.

Ignor. That is your Faith, but not mine; yet mine I doubt not is as good as yours, though I have not in my head so many whimsies as you.

He speaks reproachfully of what he knows not.

20 *Chr.* Give me leave to put in a word: You ought not so slightly to speak of this matter: for this I will boldly affirm (even as my good Companion hath done) that no man can know Jesus Christ but by the revelation of the Father; yea, 25 and Faith too, by which the soul layeth hold upon Christ, (if it be right) must be wrought by the exceeding greatness of his mighty power; the working of which Faith, I perceive, poor *Ignorance*, thou art ignorant of. Be awakened then, 30 see thine own wretchedness, and fly to the Lord Jesus; and by his righteousness, which is the righteousness of God, (for he himself is God) thou shalt be delivered from condemnation.

Matt. 11. 27.

*1 Cor. 12. 3.
Eph. 1.
18, 19.*

Ignor. You go so fast I cannot keep pace with

you, do you go on before, I must stay a while behind. *The talk broke up.*

Then they said;

5 Well *Ignorance*, wilt thou yet foolish be,
To slight good Counsel, ten times given thee?
And if thou yet refuse it, thou shalt know
Ere long the evil of thy doing so :
Remember, man, in time ; stoop, do not fear,
Good Counsel taken well, saves ; therefore hear :
10 But if thou yet shall slight it, thou wilt be
The loser, *Ignorance*, I'll warrant thee.

Then *Christian* addressed thus himself to his fellow.

Chr. Well, come my good *Hopeful*, I perceive
15 that thou and I must walk by ourselves again.

So I saw in my Dream that they went on apace
before, and *Ignorance* he came hobbling after.
Then said *Christian* to his Companion, It pities
me^o much for this poor man, it will certainly go ill
20 with him at last.

Hope. Alas, there are abundance in our Town
in his condition, whole families, yea, whole Streets,
and that of Pilgrims too ; and if there be so many
in our parts, how many think you, must there be
25 in the place where he was born ?

Chr. Indeed the Word saith, *He hath blinded their eyes, lest they should see, &c.* But now we
are by ourselves, what do you think of such men ?
Have they at no time, think you, convictions of
30 sin, and so consequently fears that their state is
dangerous ?

Hope. Nay, do you answer that question yourself, for you are the elder man.

Chr. Then I say, sometimes (as I think) they

may, but they being naturally ignorant, understand not that such convictions tend to their good ; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves
5 in the way of their own hearts.

Hope. I do believe as you say, that fear tends much to men's good, and to make them right at their beginning to go on Pilgrimage. *The good use of fear.*

Chr. Without all doubt it doth, if it be right ;
10 for so says the Word, *The fear of the Lord is the beginning of Wisdom.* *Prov. 1. 7. chap. 9. 10. Psal. 111. 10. Job 28. 28.*

Hope. How will you describe right fear ?

Chr. True or right fear is discovered by three things : *Right fear.*

15 1. By its rise ; it is caused by saving convictions for sin.

2. It driveth the soul to lay fast hold of Christ for salvation.

3. It begetteth and continueth in the soul a
20 great reverence of God, his Word, and Ways, keeping it tender, and making it afraid to turn from them, to the right hand or to the left, to anything that may dishonour God, break its peace, grieve the Spirit, or cause the Enemy to speak reproach-
25 fully.

Hope. Well said ; I believe you have said the truth. Are we now almost got past the Incharmed Ground ?

Chr. Why, art thou weary of this discourse ?

30 *Hope.* No, verily, but that I would know where we are.

Chr. We have not now above two miles further to go thereon. But let us return to our matter. Now the Ignorant know not that such convictions *Why ignorant persons stifle convictions.*

that tend to put them in fear, are for their good, and therefore they seek to stifle them. 1. *In general.*

Hope. How do they seek to stifle them?

Chr. 1. They think that those fears are wrought by the Devil, (though indeed they are wrought of God) and thinking so, they resist them as things that directly tend to their overthrow. 2. *In particular.*
 2. They also think that these fears tend to the spoiling of their Faith, when alas for them, poor men that
 10 they are, they have none at all! and therefore they harden their hearts against them. 3. They presume they ought not to fear, and therefore in despite of them wax presumptuously confident.
 4. They see that these fears tend to take away
 15 from them their pitiful old self-holiness, and therefore they resist them with all their might.

Hope. I know something of this myself; for before I knew myself it was so with me.

Chr. Well, we will leave at this time our
 20 Neighbour *Ignorance* by himself, and fall upon another profitable question.

Hope. With all my heart, but you shall still begin.

Chr. Well then, did you not know about ten
 25 years ago, one *Temporary* in your parts, who was a forward man in Religion then? *Talk about one Temporary.*

Hope. Know him! yes, he dwelt in *Graceless*,
 a town about two miles off of *Honesty*, and he dwelt next door to one *Turn-back*. *Where he dwelt.*

30 *Chr.* Right, he dwelt under the same roof with him. Well, that man was much awakened once; I believe that then he had some sight of his sins, and of the wages that were due thereto. *He was towardly once.*

Hope. I am of your mind, for (my house not

being above three miles from him) he would oft-times come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him ; but one may see it is not
5 every one that cries, *Lord, Lord*.

Chr. He told me once, That he was resolved to go on Pilgrimage, as we do now ; but all of a sudden he grew acquainted with one *Save-self*, and then he became a stranger to me.

10 *Hope.* Now since we are talking about him, let us a little enquire into the reason of the sudden backsliding of him and such others.

Chr. It may be very profitable, but do you begin.

15 *Hope.* Well then, there are in my judgment four reasons for it.

1. Though the consciences of such men are awakened, yet their minds are not changed ; therefore when the power of guilt weareth away, that
20 which provoked them to be religious ceaseth. Wherefore they naturally turn to their own course again, even as we see the Dog that is sick of what he has eaten, so long as sickness prevails, he vomits and casts up all ; not that he doth this of a free
25 mind, (if we may say a Dog has a mind) but because it troubleth his Stomach ; but now when his sickness is over, and so his Stomach eased, his desires being not all alienate from his vomit, he turns him about and licks up all ; and so it is true
30 which is written, *The Dog is turned to his own vomit again*. This I say, being hot for Heaven by virtue only of the sense and fear of the torments of Hell, as their sense of Hell and the fears of damnation chills and cools, so their desires for

*Reasons
why
towardly
ones go back.*

2 Pet. 2. 22.

Heaven and Salvation cool also. So then it comes to pass, that when their guilt and fear is gone, their desires for Heaven and Happiness die, and they return to their course again.

5 2. Another reason is, they have slavish fears that do over-master them ; I speak now of the fears that they have of men, *For the fear of men bringeth a snare.* So then, though they seem to be hot for Heaven, so long as the flames of Hell
10 are about their ears, yet when that terror is a little over, they betake themselves to second thoughts ; namely, that 'tis good to be wise, and not to run (for they know not what) the hazard of losing all ; or at least, of bringing themselves into unavoidable
15 and unnecessary troubles, and so they fall in with the world again.

3. The shame that attends Religion lies also as a block in their way ; they are proud and haughty, and Religion in their eye is low and contemptible ;
20 therefore when they have lost their sense of Hell and wrath to come, they return again to their former course.

4. Guilt, and to meditate terror, are grievous to them ; they like not to see their misery before
25 they come into it. Though perhaps the sight of it first, if they loved that sight, might make them fly whither the righteous fly and are safe. But because they do, as I hinted before, even shun the thoughts of guilt and terror, therefore when once
30 they are rid of their awakenings about the terrors and wrath of God, they harden their hearts gladly, and chuse such ways as will harden them more and more.

Chr. You are pretty near the business, for the

bottom of all is, for want of a change in their mind and will. And therefore they are but like the Felon that standeth before the Judge, he quakes and trembles, and seems to repent most heartily, 5 but the bottom of all is the fear of the Halter,^o not that he hath any detestation of the offence ; as is evident, because, let but this man have his liberty, and he will be a Thief, and so a Rogue still ; whereas, if his mind was changed, he would be otherwise.

10 *Hope.* Now I have shewed you the reasons of their going back, do you show me the manner thereof.

Chr. So I will willingly.

1. They draw off their thoughts, all that they 15 may, from the remembrance of God, Death, and Judgment to come. *How the Apostate goes back.*

2. Then they cast off by degrees private Duties, as Closet-prayer, Curbing their Lusts, Watching, Sorrow for Sin, and the like.

20 3. Then they shun the company of lively and warm Christians.

4. After that they grow cold to publick Duty, as Hearing, Reading, Godly Conference, and the like.

25 5. Then they begin to pick holes, as we say, in the Coats of some of the Godly ; and that devilishly, that they may have a seeming colour to throw Religion (for the sake of some infirmity they have spied in them) behind their backs.

30 6. Then they begin to adhere to, and associate themselves with carnal loose and wanton men.

7. Then they give way to carnal and wanton discourses in secret ; and glad are they if they can see such things in any that are counted honest,

that they may the more boldly do it through their example.

8. After this, they begin to play with little sins openly.

5 9. And then, being hardened, they shew themselves as they are. Thus being launched again into the gulf of misery, unless a miracle of Grace prevent it, they everlastingly perish in their own deceivings.

10 Now I saw in my Dream, that by this time the Pilgrims were got over the Enchanted Ground, and entering in the Country of *Beulah*, whose air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a sea-

Isa. 62. 4.

15 son. Yea, here they heard continually the singing of Birds, and saw every day the Flowers appear in the earth, and heard the voice of the Turtle^o in the land. In this Country the Sun shineth night and day; wherefore this was beyond the Valley of the *Shadow of Death*, and also out of the reach of Giant *Despair*, neither could they from this place so much as see *Doubting Castle*. Here they were within sight of the City they were going to, also here met them some of the inhabitants thereof;

Cant. 2.
10-12.

25 for in this land the Shining Ones commonly walked, because it was upon the borders of Heaven. In this land also the contract between the Bride and the Bridegroom was renewed; yea here, as the *Bridegroom rejoiceth over the Bride, so did their God rejoice over them*. Here they had no want

Angels.

30 of Corn and Wine; for in this place they met with abundance of what they had sought for in all their Pilgrimage. Here they heard voices from out of the City, loud voices, saying, *Say ye to the daughter*

Isa. 62. 5.
ver. 8.

ver. 11.

of Zion, *Behold thy salvation cometh, behold his reward is with him.* Here all the inhabitants of the Country called them, *The holy People, The redeemed of the Lord, Sought out, &c.* ver. 12.

5 Now as they walked in this land, they had more rejoicing than in parts more remote from the Kingdom to which they were bound; and drawing near to the City, they had yet a more perfect view thereof. It was builded of Pearls and Precious
10 Stones, also the Street thereof was paved with Gold; so that by reason of the natural glory of the City, and the reflection of the Sun-beams upon it, *Christian* with desire fell sick, *Hopeful* also had a fit or two of the same disease. Wherefore
15 here they lay by it a while, crying out because of their pangs, *If you see my Beloved, tell him that I am sick of love.*

But being a little strengthened, and better able to bear their sickness, they walked on their way,
20 and came yet nearer and nearer, where were Orchards, Vineyards, and Gardens, and their gates opened into the High-way. Now as they came up to these places, behold the Gardener stood in the way, to whom the Pilgrims said, Whose goodly
25 Vineyards and Gardens are these? He answered, They are the King's, and are planted here for his own delights, and also for the solace of Pilgrims. So the Gardener had them into the Vineyards, and bid them refresh themselves with Dainties. He
30 also shewed them there the King's walks, and the Arbors where he delighted to be; and here they tarried and slept.

Deut. 23. 24.

Now I beheld in my Dream, that they talked more in their sleep at this time than ever they did

in all their Journey; and being in a muse thereabout, the Gardener said even to me, Wherefore musest thou at the matter? It is the nature of the fruit of the Grapes of these Vineyards to go down so sweetly as to cause the lips of them that are asleep to speak.

So I saw that when they awoke, they addressed themselves^o to go up to the City. But, as I said, the reflections of the Sun upon the City (for the City was pure Gold) was so extremely glorious, that they could not as yet with open face behold it, but through an *Instrument* made for that purpose. So I saw that as they went on, there met them two men, in Raiment that shone like Gold, also their faces shone as the light.

Rev. 21. 18.

2 Cor. 3. 18.

These men asked the Pilgrims whence they came? and they told them. They also asked them where they had lodged, what difficulties and dangers, what comforts and pleasures they had met in the way? and they told them. Then said the men that met them, You have but two difficulties more to meet with, and then you are in the City.

Christian then and his Companion asked the men to go along with them, so they told them they would. But, said they, you must obtain it by your own Faith. So I saw in my Dream that they went on together till they came in sight of the Gate.

Now I further saw that betwixt them and the Gate was a River, but there was no Bridge to go over, the River was very deep: at the sight therefore of this River the Pilgrims were much stunned; but the men that went with them said, You must go through, or you cannot come at the Gate.

Death.

The Pilgrims then began to enquire if there was no other way to the Gate ; to which they answered, Yes, but there hath not any, save two, to wit, *Enoch* and *Elijah*,^o been permitted to tread that path, since the foundation of the World, nor shall, until the last Trumpet shall sound. The Pilgrims then, especially *Christian*, began to dispond in his mind, and looked this way and that, but no way could be found by them by which they might escape the River. Then they asked the men if the Waters were all of a depth? They said, No ; yet they could not help them in that case, for said they, *you shall find it deeper or shallower, as you believe in the King of the place.*

They then addressed themselves to the Water ; and entring, *Christian* began to sink, and crying out to his good friend *Hopeful*, he said, I sink in deep Waters ; the Billows go over my head, all his Waves go over me, *Selah*.^o

Then said the other, Be of good chear my Brother, I feel the bottom, and it is good. Then said *Christian*, Ah my friend, the sorrows of death have compassed me about, I shall not see the land that flows with milk and honey. And with that a great darkness and horror fell upon *Christian*, so that he could not see before him. Also here he in great measure lost his senses, so that he could neither remember, nor orderly talk of any of those sweet refreshments that he had met with in the way of his Pilgrimage. But all the words that he spake still tended to discover that he had horror of mind, and heart-fears that he should die in that River, and never obtain entrance in at the Gate. Here also, as they that stood by perceived, he was

Death is not welcome to nature, though by it we pass out of this World into Glory.
1 Cor. 15.
51, 52.

Angels help us not comfortably through death.

Christian's conflict at the hour of death.

much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a Pilgrim. 'Twas also observed that he was troubled with apparitions of Hobgoblins and evil
 5 Spirits, for ever and anon he would intimate so much by words. *Hopeful* therefore here had much ado to keep his Brother's head above water ; yea sometimes he would be quite gone down, and then ere a while he would rise up again half dead. *Hope-*
 10 *ful* also would endeavour to comfort him, saying, Brother, I see the Gate, and men standing by to receive us. But *Christian* would answer, 'Tis you, 'tis you they wait for, you have been *hopeful* ever since I knew you. And so have you, said he
 15 to *Christian*. Ah Brother, said he, surely if I was right, he would now arise to help me ; but for my sins he hath brought me into the snare, and hath left me. Then said *Hopeful*, My Brother, you have quite forgot the Text, where it is said of the
 20 wicked, *There is no band in their death, but their strength is firm, they are not troubled as other men, neither are they plagued like other men.* These troubles and distresses that you go through in these Waters are no sign that God hath forsaken
 25 you, but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.

Psal. 73. 4, 5.

Then I saw in my Dream, that *Christian* was
 30 as in a muse a while. To whom also *Hopeful* added this word, *Be of good cheer, Jesus Christ maketh thee whole ;* and with that *Christian* brake out with a loud voice, Oh I see him again ! and he tells me, *When thou passest through the Waters,* Isa. 43. 2.

Christian delivered from his fears in death.

I will be with thee ; and through the Rivers, they shall not overflow thee. Then they both took courage, and the Enemy was after that as still as a stone, until they were gone over. *Christian* there-
 5 fore presently found ground to stand upon, and so it followed that the rest of the River was but shallow. Thus they got over. Now upon the bank of the River on the other side, they saw the two shining men again, who there waited for them ;
 10 wherefore being come out of the River, they saluted them saying, *We are ministring Spirits, sent forth to minister for those that shall be heirs of salvation.* Thus they went along towards the Gate. Now you must note that the City stood upon a
 15 mighty Hill, but the Pilgrims went up that Hill with ease because they had these two men to lead them up by the arms ; also they had left their *mortal Garments* behind them in the River, for though they went in with them, they came out
 20 without them. They therefore went up here with much agility and speed, though the foundation upon which the City was framed was higher than the Clouds. They therefore went up through the Regions of the Air, sweetly talking as they went,
 25 being comforted, because they safely got over the River, and had such glorious Companions to attend them.

The talk that they had with the Shining Ones was about the glory of the place, who told them
 30 that the beauty and glory of it was inexpressible. There, said they, is the Mount *Sion*, the heavenly *Jerusalem*, the innumerable company of Angels, and the Spirits of just men made perfect. You are going now, said they, to the Paradise of God,

The Angels do wait for them so soon as they are passed out of this world.

They have put off mortality.

Heb. 12.
22-24.

Rev. 2. 7.

wherein you shall see the Tree of Life, and eat of the never-fading fruits thereof ; and when you come there, you shall have white Robes given you, and your walk and talk shall be every day with the King, even all the days of Eternity. There you shall not see again such things as you saw when you were in the lower Region upon the earth, to wit, sorrow, sickness, affliction, and death, *for the former things are passed away*. You are going now to *Abraham*, to *Isaac*, and *Jacob*, and to the Prophets, men that God hath taken away from the evil to come, and that are now resting upon their beds, each one walking in his righteousness. The men then asked, What must we do in the holy place ? To whom it was answered, You must there receive the comfort of all your toil, and have joy for all your sorrow ; you must reap what you have sown, even the fruit of all your Prayers and Tears, and sufferings for the King by the way. In that place you must wear Crowns of Gold, and enjoy the perpetual sight and vision of the Holy One, *for there you shall see him as he is*. There also you shall serve him continually with praise, with shouting, and thanksgiving, whom you desired to serve in the World, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of the Mighty One. There you shall enjoy your friends again, that are gone thither before you ; and there you shall with joy receive even every one that follows into the holy place after you. There also shall you be cloathed with Glory and Majesty, and put into an equipage fit to ride out with the King of Glory. When he

chap. 3. 4.

chap. 21. 4.

Isa. 57. 1, 2.

chap. 65. 17.

Gal. 6. 7.

1 John 3. 2.

shall come with sound of Trumpet in the Clouds, as upon the wings of the Wind, you shall come with him ; and when he shall sit upon the Throne of Judgment, you shall sit by him ; yea, and when
 5 he shall pass sentence upon all the workers of iniquity, let them be Angels or Men, you also shall have a voice in that Judgment, because they were his and your Enemies. Also when he shall again return to the City, you shall go too, with sound of
 10 Trumpet, and be ever with him.

Now while they were thus drawing towards the Gate, behold a company of the Heavenly Host came out to meet them ; to whom it was said by the other two Shining Ones, These are the men that
 15 have loved our Lord when they were in the World, and that have left all for his holy Name, and he hath sent us to fetch them, and we have brought them thus far on their desired Journey, that they may go in and look their Redeemer in the face
 20 with joy. Then the Heavenly Host gave a great shout, saying, *Blessed are they that are called to the Marriage Supper of the Lamb.* There came^o out also at this time to meet them, several of the King's Trumpeters, cloathed in white and shining
 25 Raiment, who with melodious noises and loud, made even the Heavens to echo with their sound. These Trumpeters saluted *Christian* and his fellow with ten thousand welcomes from the World, and this they did with shouting and sound of Trumpet.
 30 This done, they compassed them round on every side ; some went before, some behind, and some on the right hand, some on the left, (as 'twere to guard them through the upper Regions) continually sounding as they went with melodious noise, in notes on

1 Thess. 4.

13-16.

Jude 14.

Dan. 7. 9, 10.

1 Cor. 6. 2, 3.

Rev. 19.



Now, now look how the holy Pilgrims ride,
Clouds are their Chariots, Angels are their Guide:
Who would not here for him all Hazards run,
That thus provides for his when this World's done?

high: so that the very sight was to them that could behold it, as if Heaven itself was come down to meet them. Thus therefore they walked on together; and as they walked, ever and anon these
5 Trumpeters, even with joyful sound, would, by mixing their musick with looks and gestures, still signify to *Christian* and his Brother, how welcome they were into their company, and with what gladness they came to meet them; and now
10 were these two men as 'twere in Heaven before they came at it, being swallowed up with the sight of Angels, and with hearing of their melodious notes. Here also they had the City itself in view, and they thought they heard all the Bells therein
15 ring to welcome them thereto. But above all, the warm and joyful thoughts that they had about their own dwelling there, with such company, and that for ever and ever. Oh, by what tongue or pen can their glorious joy be expressed!° And thus
20 they came up to the Gate.

Now when they were come up to the Gate, there was written over it in Letters of Gold, *Blessed are they that do his Commandments, that they may have right to the Tree of Life, and may enter in*
25 *through the Gates into the City.* Rev. 22. 14.

Then I saw in my Dream, that the Shining Men bid them call at the Gate; the which when they did, some from above looked over the Gate, to wit, *Enoch, Moses, and Elijah, &c.* to whom it was
30 said, These Pilgrims are come from the City of *Destruction* for the love that they bear to the King of this place; and then the Pilgrims gave in unto them each man his Certificate, which they had received in the beginning; those therefore were

carried in to the King, who when he had read them, said, Where are the men? To whom it was answered, They are standing without the Gate.

The King then commanded to open the Gate, *That* Isa. 26. 2.
 5 *the righteous nation*, said he, *that keepeth Truth may enter in.*

Now I saw in my Dream that these two men went in at the Gate: and lo, as they entered, they were transfigured, and they had Raiment put on
 10 that shone like Gold. There was also that met them with Harps and Crowns, and gave them to them, the Harps to praise withal, and the Crowns in token of honour. Then I heard in my Dream that all the Bells in the City rang again for joy,
 15 and that it was said unto them, *Enter ye into the joy of your Lord.* I also heard the men themselves, that they sang with a loud voice, saying, *Blessing, Honour, Glory, and Power, be to him* Rev. 5. 13.
that sitteth upon the Throne, and to the Lamb
 20 *for ever and ever.*

Now just as the Gates were opening to let in the men, I looked in after them, and behold, the City shone like the Sun; the Streets also were paved with Gold, and in them walked many men,
 25 with Crowns on their heads, Palms in their hands, and golden Harps to sing praises withal.

There were also of them that had wings, and they answered one another without intermission, saying, *Holy, Holy, Holy, is the Lord.* And
 30 after that they shut up the Gates. Which when I had seen, I wished myself among them.

Now while I was gazing upon all these things, I turned my head to look back, and saw *Ignorance* comes up to the River-side; but he soon got
the River.

over, and that without half that difficulty which the other two men met with. For it happened that there was then in that place one *Vain-hope* a Ferry-man, that with his Boat helped him over ;

5 so he, as the other I saw, did ascend the Hill to come up to the Gate, only he came alone ; neither did any man meet him with the least encouragement. When he was come up to the Gate, he looked up to the writing that was above, and then

10 began to knock, supposing that entrance should have been quickly administered to him ; but he was asked by the men that looked over the top of the Gate, Whence came you ? and what would you have ? He answered, I have eat and drank

15 in the presence of the King, and he has taught in our Streets. Then they asked him for his Certificate, that they might go in and shew it to the King. So he fumbled in his bosom for one, and found none. Then said they, Have you none ?

20 But the man answered never a word. So they told the King, but he would not come down to see him, but commanded the two Shining Ones that conducted *Christian* and *Hopeful* to the City, to go out and take *Ignorance*, and bind him hand

25 and foot, and have him away. Then they took him up, and carried him through the air to the door that I saw in the side of the Hill, and put him in there. Then I saw that there was a way to Hell even from the Gates of Heaven, as well as

30 from the City of *Destruction*. So I awoke, and behold it was a Dream.

*Vain-hope
does ferry
him over.*

FINIS

THE CONCLUSION

NOW Reader, *I have told my Dream to thee ;*
See if thou canst interpret it to me,
Or to thyself, or Neighbour ; but take heed
Of mis-interpreting ; for that, instead
5 Of doing good, will but thyself abuse :
By mis-interpreting, evil insues.

Take heed also, that thou be not extreme,
In playing with the out-side of my Dream :
Nor let my figure or similitude
10 Put thee into a laughter or a feud ;
Leave this for Boys and Fools ; but as for thee,
Do thou the substance of my matter see.

Put by the Curtains, look within my Vail ;
Turn up my Metaphors, and do not fail
15 There, if thou seekest them, such things to find,
As will be helpful to an honest mind.

What of my dross thou findest there, be bold
To throw away, but yet preserve the Gold ;
What if my Gold be wrapped up in Ore ?
20 None throws away the Apple for the Core.
But if thou shalt cast all away as vain,
I know not but 'twill make me Dream again.°

THE END



THE
PILGRIM'S PROGRESS

FROM
THIS WORLD
TO
THAT WHICH IS TO COME

THE SECOND PART
DELIVERED UNDER THE SIMILITUDE OF A
DREAM

WHEREIN IS SET FORTH

THE MANNER OF THE SETTING OUT OF CHRISTIAN'S WIFE
AND CHILDREN, THEIR DANGEROUS JOURNEY,
AND SAFE ARRIVAL AT THE
DESIRED COUNTRY

BY
JOHN BUNYAN

I have used similitudes. Hosea 12. 10

THE AUTHOR'S WAY OF SENDING FORTH HIS SECOND PART OF THE PILGRIM

*GO now my little Book, to every place
Where my first Pilgrim has but shewn his Face :
Call at their door ; If any say, Who's there ?
Then answer thou, Christiana is here.*

5 *If they bid thee Come in, then enter thou,
With all thy Boys ; and then, as thou know'st how,
Tell who they are, also from whence they came ;
Perhaps they'll know them by their looks, or name.
But if they should not, ask them yet again*

10 *If formerly they did not entertain
One Christian a Pilgrim ? If they say
They did, and was delighted in his Way ;
Then let them know that those related were
Unto him, yea, his Wife and Children are.*

15 *Tell them that they have left their House and Home,
Are turned Pilgrims, seek a World to come ;
That they have met with Hardships in the way ;
That they do meet with Troubles night and day ;
That they have trod on Serpents,^o fought with Devils,
20 Have also overcome a many evils.^o*

*Yea, tell them also of the next, who have
Of love to Pilgrimage been stout and brave
Defenders of that Way, and how they still
Refuse this World, to do their Father's will.*

Go tell them also of those dainty^o things,
That Pilgrimage unto the Pilgrim brings.
Let them acquainted be too, how they are
Beloved of their King, under his care ;
5 What goodly Mansions for them he provides,
Tho' they meet with rough Winds and swelling Tides,
How brave a Calm they will enjoy at last,
Who to their Lord, and by his ways hold fast.
Perhaps with heart and hand they will embrace
10 Thee, as they did my Firstling,^o and will grace
Thee, and thy fellows, with such chear and fare,
As shew will they of Pilgrims lovers are.

1 OBJECT.

But how if they will not believe of me
That I am truly thine, 'cause some there be
15 That counterfeit the Pilgrim^o and his name,
Seek by disguise to seem the very same,
And by that means have wrought themselves into
The hands and houses of I know not who?

ANSWER.

'Tis true, some have of late, to counterfeit
20 My Pilgrim, to their own my Title set ;
Yea others half my Name and Title too
Have stitched to their Book, to make them do ;
But yet they by their Features do declare
Themselves not mine to be, whose ere they are.
25 If such thou meetst with, then thine only way
Before them all is to say out thy say,
In thine own native language,^o which no man
Now useth, nor with ease dissemble can.

If after all they still of you shall doubt,
 Thinking that you like Gipsies^o go about
 In naughty-wise^o the Country to defile,
 Or that you seek good people to beguile
 5 With things unwarrantable; send for me,
 And I will testifie you Pilgrims be;
 Yea, I will testifie that only you
 My Pilgrims are; and that alone will do.

2 OBJECT.

But yet perhaps I may enquire for him,
 10 Of those that wish him damned life and limb.
 What shall I do, when I at such a door
 For *Pilgrims* ask, and they shall rage the more?

ANSWER.

Fright not thyself my *Book*, for such Bugbears^o
 Are nothing else but ground for groundless fears:
 15 My Pilgrim's *Book* has travell'd sea and land,
 Yet could I never come to understand
 That it was slighted, or turn'd out of door
 By any Kingdom, were they rich or poor.

In France and Flanders, where men kill each other,^o
 20 My Pilgrim is esteem'd a Friend, a Brother.

In Holland too 'tis said, as I am told,
 My Pilgrim is with some, worth more than Gold.

Highlanders and Wild Irish can agree
 My Pilgrim should familiar with them be.

25 'Tis in New England^o under such advance,
 Receives there so much loving countenance,
 As to be trimm'd, new cloth'd, and deck't with Gems,
 That it may show its features and its limbs,

*Yet more, so comely doth my Pilgrim walk,
That of him thousands daily sing and talk.*

*If you draw nearer home, it will appear
My Pilgrim knows no ground of shame or fear;
5 City and Country will him entertain
With Welcome Pilgrim; yea, they can't refrain
From smiling, if my Pilgrim be but by,
Or shews his head in any Company.*

*Brave Galants do my Pilgrim hug and love,
10 Esteem it much, yea, value it above
Things of a greater bulk: yea, with delight,
Say my Lark's leg is better than a Kite.°*

*Young Ladies, and young Gentle-women too,
Do no small kindness to my Pilgrim shew;
15 Their Cabinets, their Bosoms, and their Hearts
My Pilgrim has, 'cause he to them imparts
His pretty riddles in such wholesome strains,
As yields them profit double to their pains
Of reading. Yea, I think I may be bold
20 To say some prize him far above their Gold.*

*The very Children that do walk the street,
If they do but my holy Pilgrim meet,
Salute him will, will wish him well, and say,
He is the only Stripling of the Day.°*

*They that have never seen him, yet admire
25 What they have heard of him, and much desire
To have his company, and hear him tell
Those Pilgrim stories which he knows so well.*

*Yea, some who did not love him at the first,
30 But call'd him Fool, and Noddy,° say they must
Now they have seen and heard him, him commend,
And to those whom they love they do him send.*

*Wherefore my Second Part, thou need'st not be
Afraid to shew thy Head; none can hurt thee,*

*That wish but well to him that went before,
'Cause thou com'st after with a second store
Of things as good, as rich, as profitable,
For Young, for Old, for Stagg'ring, and for Stable.*

3 OBJECT.

5 But some there be that say he laughs too loud ;
And some do say his Head is in a Cloud.
Some say his Words and Stories are so dark,
They know not how by them to find his mark.

ANSWER.

10 *One may (I think) say, Both his laughs and cries
May well be guess'd at by his watry eyes.
Some things are of that nature as to make
One's Fancie checkle,^o while his Heart doth ake,
When Jacob saw his Rachel with the sheep,^o
He did at the same time both kiss and weep.*

15 *Whereas some say, A Cloud is in his Head,
That doth but shew how Wisdom's covered
With its own mantles, and to stir the mind
To a search after what it fain would find :
Things that seem to be hid in words obscure,
20 Do but the Godly mind the more allure ;
To study what those sayings should contain
That speak to us in such a Cloudy strain.*

*I also know a dark Similitude
Will on the Fancie more itself intrude,
25 And will stick faster in the Heart and Head,
Than things from Similies not borrowed.*

*Wherefore my Book, let no discouragement
Hinder thy travels. Behold, thou art sent*

*To Friends, not foes; to Friends that will give place
To thee, thy Pilgrims and thy words imbrace.*

*Besides, what my first Pilgrim left conceal'd,
Thou my brave Second Pilgrim hast reveal'd;
5 What Christian left lock't up, and went his way,
Sweet Christiana opens with her Key.°*

4 OBJECT.

*But some love not the method of your first,
Romance they count it, throw 't away as dust.
If I should meet with such, what should I say?
10 Must I slight them as they slight me, or nay?*

ANSWER.

*My Christiana, if with such thou meet,
By all means in all loving wise them greet;
Render them not reviling for revile;
But if they frown, I prithee° on them smile;
15 Perhaps 'tis Nature, or some ill report,
Has made them thus despise, or thus retort.*

*Some love no Cheese, some love no Fish, and some
Love not their Friends, nor their own House or Home;
Some start at Pig, slight Chicken, love not Fowl,°
20 More than they love a Cuckow or an Owl;
Leave such, my Christiana, to their choice,
And seek those who to find thee will rejoice;
By no means strive, but in all humble wise
Present thee to them in thy Pilgrim's guise.*

*25 Go then my little Book, and shew to all
That entertain, and bid thee welcome shall,
What thou shalt keep close, shut up from the rest,*

*And wish what thou shalt shew them may be blest
To them for good, may make them chuse to be
Pilgrims better by far than thee or me.*

5 *Go then, I say, tell all men who thou art,
Say, I am Christiana, and my part
Is now, with my four Sons, to tell you what
It is for men to take a Pilgrim's lot:*

10 *Go also tell them who and what they be,
That now do go on Pilgrimage with thee;
Say, Here's my neighbour Mercy, she is one
That has long time with me a Pilgrim gone.
Come see her in her Virgin Face, and learn
'Twixt Idle ones and Pilgrims to discern.
Yea, let young Damsels learn of her to prize
15 The World which is to come, in any wise.
When little tripping Maidens follow God,
And leave old doting Sinners to his Rod;
'Tis like those days wherein the young ones cried
Hosanah, to whom old ones did deride.^o*

20 *Next tell them of old Honest, who you found
With his white hairs treading the Pilgrim's ground.
Yea, tell them how plain-hearted this man was,
How after his good Lord he bare his Cross;
Perhaps with some gray Head this may prevail
25 With Christ to fall in Love, and Sin bewail.*

*Tell them also how Master Fearing went
On Pilgrimage, and how the time he spent,
In Solitariness, with Fears and Cries,
And how at last he won the joyful Prize.
30 He was a good man, though much down in Spirit,
He is a good man, and doth Life inherit.*

*Tell them of Master Feeble-mind also,
Who not before, but still behind would go;
Shew them also how he had like^o been slain,*

*And how one Great-heart did his life regain.
This man was true of Heart, tho' weak in Grace,
One might true Godliness read in his Face.*

5 *Then tell them of Master Ready-to-halt,
A man with Crutches, but much without fault;
Tell them how Master Feeble-mind and he
Did love, and in opinions much agree.
And let all know, tho' weakness was their chance,
Yet sometimes one could sing, the other dance.*

10 *Forget not Master Valiant-for-the-truth,
That Man of courage, though a very Youth.*

*Tell every one his Spirit was so stout,
No man could ever make him face about,
And how Great-heart and he could not forbear,
But put down Doubting Castle, slay Despair.*

15 *Overlook not Master Despondance,^o
Nor Much-afraid, his Daughter, tho' they lie
Under such Mantles as may make them look
(With some) as if their God had them forsook.*
20 *They softly went, but sure, and at the end
Found that the Lord of Pilgrims was their Friend.
When thou hast told the world of all these things,
Then turn about, my Book, and touch these strings,
Which if but touched, will such Musick make,
They'll make a Cripple dance, a Giant quake.*

25 *These Riddles that lie couch't within thy breast,
Freely propound, expound; and for the rest
Of thy mysterious lines, let them remain
For those whose nimble Fancies shall them gain.*

30 *Now may this little Book a blessing be
To those that love this little Book and me,
And may its Buyer have no cause to say,
His Money is but lost or thrown away;*

*Yea, may this Second Pilgrim yield that fruit,
As may with each good Pilgrim's Fancie suit;
And may it persuade some that go astray,
To turn their Foot and Heart to the right way:*

Is the Hearty Prayer

of the Author

JOHN BUNYAN.

THE PILGRIM'S PROGRESS

IN THE SIMILITUDE OF A DREAM

THE SECOND PART

COURTEOUS Companions,^o some time since,
to tell you my Dream that I had of *Chris-*
tian the Pilgrim, and of his dangerous Journey
toward the Coelestial Country, was pleasant to me,
5 and profitable to you. I told you then also what
I saw concerning his *Wife* and *Children*, and how
unwilling they were to go with him on Pilgrimage,
insomuch that he was forced to go on his Progress
without them ; for he durst not run the danger of
10 that destruction which he feared would come by
staying with them in the City of *Destruction*.
Wherefore as I then shewed you, he left them and
departed.

Now it hath so happened, through the multi-
15 plicity of Business, that I have been much hindred
and kept back from my wonted Travels into those
parts whence he went, and so could not till now
obtain an opportunity to make further enquiry
after whom he left behind, that I might give you
20 an account of them. But having had some con-
cerns that way of late, I went down again thither-
ward. Now having taken up my Lodgings in a

Wood about a mile^o off the place, as I slept I dreamed again.

And as I was in my Dream, behold an aged Gentleman came by where I lay ; and because he
5 was to go some part of the way that I was travelling, methought^o I got up and went with him. So as we walked, and as Travellers usually do, I was as if we fell into discourse,^o and our talk happened to be about *Christian* and his Travels ; for thus I
10 began with the old man.

Sir, said I, what Town is that there below, that lieth on the left hand of our way ?

Then said Mr. *Sagacity*, (for that was his name) It is the City of *Destruction*, a populous place,
15 but possessed with a very ill-conditioned and idle sort of People.

I thought that was that City, quoth I, I went once myself through that Town, and therefore know that this report you give of it is true.

20 *Sag.* Too true, I wish I could speak truth in speaking better of them that dwell therein.

Well Sir, quoth I, then I perceive you to be a well-meaning man ; and so one that takes pleasure to hear and tell of that which is good : pray did
25 you never hear what happened to a man some time ago in this Town (whose name was *Christian*) that went on Pilgrimage up towards the higher Regions ?

Sag. Hear of him ! Ay, and I also heard of the Molestations, Troubles, Wars, Captivities, Cries,
30 Groans, Frights, and Fears that he met with and had in his Journey. Besides, I must tell you, all our Country rings of him^o ; there are but few houses that have heard of him and his doings but have sought after and got the Records of his Pil-

grimace ; yea, I think I may say that that his hazardous Journey has got a many well-wishers to his ways ; for though when he was here, he was Fool in every man's mouth, yet now he is gone, 5 he is highly commended of all. For 'tis said he lives bravely where he is ; yea, many of them that are resolved never to run his hazards, yet have their mouths water at his gains.

Christians
are well
spoken of
when gone,
tho' called
Fools while
they are
here.

They may, quoth I, well think, if they think 10 anything that is true, that he liveth well where he is ; for he now lives at and in the Fountain of Life, and has what he has without labour and sorrow, for there is no grief mixed therewith.

Sag. Talk ! the people talk strangely about 15 him. Some say that he now walks in White, that he has a Chain of Gold about his neck, that he has a Crown of Gold, beset with Pearls, upon his head. Others say that the Shining Ones that sometimes shewed themselves to him in his Jour- 20 ney, are become his Companions, and that he is as familiar with them in the place where he is, as here one Neighbour is with another. Besides, 'tis confidently affirmed concerning him, that the King of the place where he is has bestowed upon him 25 already a very rich and pleasant dwelling at Court ; and that he every day eateth and drinketh, and walketh, and talketh with him ; and receiveth of the smiles and favours of him that is Judge of all there. Moreover, it is expected of some, that his 30 Prince, the Lord of that Country, will shortly come into these parts, and will know the reason, if they can give any, why his Neighbours set so little by him, and had him so much in derision when they perceived that he would be a Pilgrim.

Rev. 3. 4.
chap. 6. 11.

Zec. 3. 7.

Luke 14. 15.

Jude 14. 15.

For they say, that now he is so in the affections of his Prince, and that his Sovereign is so much concerned with the indignities that were cast upon *Christian* when he became a Pilgrim, that he will
 5 look upon all as if done unto himself; and no marvel, for 'twas for the love that he had to his Prince that he ventured as he did. Christian's King will take Christian's part.

Luke 10. 16.

I dare say, quoth I, I am glad on't; I am glad for the poor man's sake, for that he now has rest
 10 from his labour, and for that he now reapeth the benefit of his Tears with Joy; and for that he has got beyond the Gun-shot of his Enemies, and is out of the reach of them that hate him. I also am glad for that a rumour of these things is noised
 15 abroad in this Country; who can tell but that it may work some good effect on some that are left behind? But pray Sir, while it is fresh in my mind, do you hear anything of his Wife and Children? Poor hearts, I wonder in my mind what
 20 they do!

Rev. 14. 13.

Psal. 126. 5, 6.

Sag. Who! *Christiana* and her Sons! They are like to do as well as did *Christian* himself; for though they all play'd the fool at the first, and would by no means be persuaded by either the
 25 tears or entreaties of *Christian*, yet second thoughts have wrought wonderfully with them; so they have packt up, and are also gone after him.

Good tidings of Christian's Wife and Children.

Better and better, quoth I. But what! Wife and Children and all?

30 *Sag.* 'Tis true; I can give you an account of the matter, for I was upon the spot at the instant, and was thoroughly acquainted with the whole affair.

Then, said I, a man it seems may report it for a Truth?

Sag. You need not fear to affirm it, I mean that they are all gone on Pilgrimage, both the good Woman and her four Boys. And being we are,° as I perceive, going some considerable way together, I will give you an account of the whole of the matter.

This *Christiana* (for that was her name from the day that she with her Children betook themselves to a Pilgrim's life) after her Husband was gone *over the River*, and she could hear of him no more, her thoughts began to work in her mind. First, for that she had lost her Husband, and for that the loving bond of that relation was utterly broken betwixt them. For you know, said he to me, Nature can do no less but entertain the living with many a heavy cogitation in the remembrance of the loss of loving Relations. This therefore of her Husband did cost her many a tear. But this was not all, for *Christiana* did also begin to consider with herself, whether her unbecoming behaviour towards her Husband was not one cause that she saw him no more, and that in such sort he was taken away from her. And upon this came into her mind by *swarms*, all her unkind, unnatural, and ungodly carriages to her dear Friend ; which also clogged her Conscience, and did load her with guilt. She was moreover much broken with calling to remembrance the restless groans, brinish tears, and self-bemoanings of her Husband, and how she did harden her heart against all his entreaties, and loving persuasions (of her and her Sons) to go with him ; yea, there was not anything that *Christian* either said to her, or did before her all the while that his Burden did hang on his back, but it re-

Part 1,
page 206.

*Mark this,
you that are
churls to
your godly
Relations.*

turned upon her like a flash of lightning, and rent the caul^o of her Heart in sunder. Specially that bitter outcry of his, *What shall I do to be saved?* did ring in her ears most dolefully.

Part 1,
page 12.

5 Then said she to her Children, Sons, we are all undone. I have sinned away your Father, and he is gone: he would have had us with him; but I would not go myself, I also have hindred you of Life. With that the Boys fell all into tears,
10 and cried out to go after their Father. Oh! said *Christiana*, that it had been but our lot to go with him, then it had fared well with us, beyond what 'tis like to do now; for tho' I formerly foolishly imagin'd concerning the troubles of your
15 Father, that they proceeded of a foolish Fancy that he had, or for that he was overrun with melancholy Humours; yet now 'twill not out of my mind but that they sprang from another cause, to wit, for that the Light of Light^o was given him,
20 by the help of which, as I perceive, he has escaped the snares of Death. Then they all wept again, and cried out, O Wo worth the day.^o

James 1.
23-25.

The next night *Christiana* had a Dream; and behold she saw as if a broad Parchment was
25 opened before her, in which were recorded the sum of her ways; and the times, as she thought, lookt very black upon her. Then she cried out aloud in her sleep, *Lord have Mercy upon me a Sinner;* and the little Children heard her.

*Christiana's
Dream.*
Luke 18. 13.

30 After this she thought she saw two very ill-favoured ones standing by her Bedside, and saying, *What shall we do with this Woman? for she cries out for Mercy waking and sleeping; if she be suffered to go on as she begins, we shall lose*

*Mark this,
this is the
quintessence
of Hell.*

her as we have lost her Husband. Wherefore we must by one way or other, seek to take her off from the thoughts of what shall be hereafter, else all the World cannot help it but she will become
5 a Pilgrim.

Now she awoke in a great sweat, also a trembling was upon her, but after a while she fell to sleeping again. And then she thought she saw
10 *Christian* her Husband in a place of Bliss among many *Immortals*, with an *Harp* in his Hand, standing and playing upon it before one that sat on a Throne with a Rainbow about his Head. She saw also as if he bowed his Head with his Face to the pav'd-work that was under the Prince's feet,
15 saying, *I heartily thank my Lord and King for bringing of me into this Place.* Then shouted a company of them that stood round about, and harped with their Harps ; but no man living could tell what they said, but *Christian* and his Com-
20 panions.

Next morning when she was up, had prayed to God, and talked with her Children a while, one knocked hard at the door, to whom she spake out, saying, *If thou comest in God's name, come in.*
25 So he said *Amen*, and opened the Door, and saluted her with *Peace be to this house.* The which when he had done, he said, *Christiana*, knowest thou wherefore I am come? Then she blusht and trembled, also her Heart began to wax warm with
30 desires to know whence he came, and what was his errand to her. So he said unto her, My name is *Secret*, I dwell with those that are high. It is talked of where I dwell, as if thou hadst a desire to go thither ; also there is a report that thou art

*Help against
Discourage-
ment.*

*Convictions
seconded
with fresh
tidings of
God's readi-
ness to
Pardon.*

aware of the evil thou hast formerly done to thy Husband, in hardening of thy Heart against his way, and in keeping of these thy Babes in their Ignorance. *Christiana*, the Merciful One has sent
 5 me to tell thee that he is a God ready to forgive, and that he taketh delight to multiply to pardon offences. He also would have thee know that he inviteth thee to come into his Presence, to his Table, and that he will feed thee with the Fat
 10 of his House, and with the Heritage of *Jacob* thy Father.

There is *Christian* thy Husband *that was*, with Legions more his Companions, ever beholding that Face that doth minister Life to beholders; and
 15 they will all be glad when they shall hear the sound of thy feet step over thy Father's threshold.

Christiana at this was greatly abashed in herself, and bowing her head to the ground, this Visitor proceeded and said, *Christiana!* Here is
 20 also a Letter for thee, which I have brought from thy Husband's King. So she took it and opened it, but it smelt after the manner of the best Perfume, also it was written in letters of Gold. The contents of the Letter was, *That the King would*
 25 *have her do as did Christian her Husband; for that was the way to come to his City, and to dwell in his Presence with Joy for ever.* At this the good Woman was quite overcome; so she cried out to her Visitor, *Sir, will you carry me and*
 30 *my Children with you, that we also may go and worship this King?*

Cant. 1. 3.

Christiana quite overcome.

Then said the Visitor, *Christiana!* *The bitter is before the sweet:* thou must through troubles, as did he that went before thee, enter this Cœlestial

City. Wherefore I advise thee to do as did *Christian* thy Husband : Go to the Wicket-gate yonder, over the Plain, for that stands in the head of the way up which thou must go, and I wish thee all
 5 good speed. Also I advise that thou put this Letter in thy bosom ; that thou read therein to thyself and to thy Children, until you have got it by root-of-heart,^o for it is one of the Songs that thou must sing while thou art in this House of
 10 thy Pilgrimage ; also this thou must deliver in at the further Gate.

Further instruction to Christiana.

Psal. 119.
54.

Now I saw in my Dream, that this old Gentleman, as he told me this story, did himself seem to be greatly affected therewith. He moreover proceeded and said, So *Christiana* called her Sons together, and began thus to address herself unto them : My Sons, I have as you may perceive, been of late under much exercise in my Soul about the Death of your Father ; not for that I doubt at all
 20 of his Happiness, for I am satisfied now that he is well. I have also been much affected with the thoughts of mine own state and yours, which I verily believe is by nature miserable. My carriages also to your Father in his distress, is a great load
 25 to my Conscience ; for I hardened both my own heart and yours against him, and refused to go with him on Pilgrimage.

Christiana prays well for her Journey.

The thoughts of these things would now kill me outright, but that for a Dream which I had
 30 last night, and but for the encouragement that this stranger has given me this morning. Come my Children, let us pack up and be gone to the Gate that leads to the Cœlestial Country, that we may see your Father, and be with him and his Compan-

ions in peace, according to the Laws of that Land.

Then did her Children burst out into tears for joy that the heart of their Mother was so inclined.

5 So their *Visitor* bid them farewell, and they began to prepare to set out for their Journey.

But while they were thus about to be gone, two of the women that were *Christiana's* Neighbours, came up to her house and knocked at her door.

10 To whom she said as before, *If you come in God's name, come in.* At this the women were stunned, for this kind of language they used not to hear, or to perceive to drop from the lips of *Christiana*. Yet they came in: but behold they found the good
15 woman a preparing^o to be gone from her house.

Christiana's new language stuns her old Neighbours.

So they began and said, *Neighbour, pray what is your meaning by this?*

Christiana answered and said to the eldest of them, whose name was Mrs. *Timorous*, I am preparing for a Journey. (This *Timorous* was daughter to him that met *Christian* upon the Hill *Difficulty*, and would a had him gone back for fear of the Lions.)

Part 1,
page 56.

Tim. For what Journey I pray you?

25 *Chris.* Even to go after my good Husband. And with that she fell a weeping.

Tim. I hope not so, good Neighbour, pray for your poor Children's sakes, do not so unwomanly cast away yourself.

30 *Chris.* Nay, my Children shall go with me, not one of them is willing to stay behind.

Tim. I wonder in my very heart, what or who has brought you into this mind.

Chris. Oh, Neighbour, knew you but as much

Timorous comes to visit Christiana, with Mercy one of her Neighbours.

as I do, I doubt not but that you would go with me.

Tim. Prithee what new knowledge hast thou got, that so worketh off thy mind from thy Friends,
5 and that tempteth thee to go nobody knows where?

Chris. Then *Christiana* replied, I have been sorely afflicted since my Husband's departure from me, but specially since he went over the River. *Death.*
But that which troubleth me most, is my churlish
10 carriages to him when he was under his distress.

Besides, I am *now* as he was *then*; nothing will serve me but going on Pilgrimage. I was a dreaming last night that I saw him. O that my Soul was with him. He dwelleth in the presence of
15 the King of the Country, he sits and eats with him at his table, he is become a Companion of *Immortals*, and has a House now given him to dwell in, to which the best Palaces on Earth if
2 Cor. 5. 1-4.
compared, seem to me to be but as a Dunghill.

20 The Prince of the place has also sent for me, with promise of entertainment if I shall come to him; his messenger was here even now, and has brought me a Letter, which invites me to come. And with that she pluck'd out her Letter, and read it, and
25 said to them, What now will you say to this?

Tim. Oh the madness that has possessed thee and thy Husband, to run yourselves upon such difficulties! You have heard, I am sure, what
Part 1, pages 15-19.
your Husband did meet with, even in a manner at
30 the first step that he took on his way, as our Neighbour *Obstinate* can yet testify, for he went along with him; yea and *Pliable* too, until they like wise men, were afraid to go any further. We also heard over and above, how he met with the

Lions, *Apollyon*, the Shadow of Death, and many other things. Nor is the danger that he met with at *Vanity Fair* to be forgotten by thee ; for if he, tho' a Man, was so hard put to it, what canst thou, 5 being but a poor Woman, do? Consider also that these four sweet Babes are thy Children, thy Flesh and thy Bones. Wherefore though thou shouldest be so rash as to cast away thyself, yet for the sake of the Fruit of thy Body keep thou at home.

The reasonings of the flesh.

10 But *Christiana* said unto her, tempt me not, my Neighbour. I have now a price put into mine hand to get gain, and I should be a Fool of the greatest size if I should have no heart to strike in with the opportunity. And for that you tell me 15 of all these Troubles that I am like to meet with in the way, they are so far off from being to me a discouragement, that they shew that I am in the right. *The bitter must come before the sweet*, and that also will make the sweet the sweeter. 20 Wherefore since you came not to my house in *God's name*, as I said, I pray you to be gone, and not to disquiet me farther.

A pertinent reply to fleshly reasonings.

Then *Timorous* also revil'd her, and said to her fellow, Come Neighbour *Mercy*, let's leave her in 25 her own hands, since she scorns our Counsel and Company. But *Mercy* was at a stand, and could not so readily comply with her Neighbour, and that for a twofold reason. First, her bowels yearned^o over *Christiana* : so she said within herself, If my 30 Neighbour will needs be gone, I will go a little way with her and help her. Secondly, her bowels yearned over her own Soul, (for what *Christiana* had said had taken some hold upon her mind.) Wherefore she said within herself again, I will yet

Mercy's bowels yearn over Christiana.

have more talk with this *Christiana*, and if I find Truth and Life in what she shall say, myself with my heart shall also go with her. Wherefore *Mercy* began thus to reply to her Neighbour *Timorous*.

5 *Mercy*. Neighbour, I did indeed come with you to see *Christiana* this morning ; and since she is, as you see, a taking of her last farewell of her Country, I think to walk this Sun-shine morning a little way with her to help her on the way. But
10 she told her not of her second reason, but kept that to herself.

Timorous forsakes her, but Mercy cleaves to her.

Tim. Well, I see you have a mind to go fooling too, but take heed in time, and be wise : while we are out of danger, we are out ; but when we are in,
15 we are in. So Mrs. *Timorous* returned to her house, and *Christiana* betook herself to her Journey. But when *Timorous* was got home to her house, she sends for some of her Neighbours, to wit, Mrs. *Bat's-eyes*, Mrs. *Inconsiderate*, Mrs.
20 *Light-mind*, and Mrs. *Know-nothing*. So when they were come to her house, she falls to telling of the story of *Christiana* and of her intended Journey. And thus she began her tale.

Timorous acquaints her friends what the good Christiana intends to do.

Tim. Neighbours, having had little to do this
25 morning, I went to give *Christiana* a visit ; and when I came at the door, I knocked, as you know 'tis our custom. And she answered, *If you come in God's name, come in*. So in I went, thinking all was well. But when I came in, I found her
30 preparing herself to depart the Town, she and also her Children. So I asked her what was her meaning by that, and she told me in short, that she was now of a mind to go on Pilgrimage, as did her Husband. She told me also a Dream that she had,

and how the King of the Country where her Husband was had sent her an inviting Letter to come thither.

Then said Mrs. *Know-nothing*, And what do
5 you think she will go ? Mrs. Know-nothing.

Tim. Ay, go she will, whatever come on't ; and methinks I know it by this, for that which was my great argument to persuade her to stay at home (to wit the Troubles she was like to meet with in
10 the way) is one great argument with her to put her forward on her Journey. For she told me in so many words, *The bitter goes before the sweet.* Yea, and for as much as it so doth, it makes the sweet the sweeter.

15 Mrs. *Bat's-eyes*. Oh this blind and foolish woman, said she, will she not take warning by her Husband's afflictions ? For my part I see if he was here again, he would rest him content in a whole skin, and never run so many hazards for nothing. Mrs. Bat's-eyes.

20 Mrs. *Inconsiderate* also replied, saying, Away with such Fantastical Fools from the Town ! A good riddance for my part I say of her. Should she stay where she dwells, and retain this her mind, who could live quietly by her ? for she will either
25 be dumpish or unneighbourly, or talk of such matters as no wise body can abide ; wherefore for my part I shall never be sorry for her departure ; let her go, and let better come in her room : 'twas never a good World since these whimsical Fools
30 dwelt in it. Mrs. Inconsiderate.

Then Mrs. *Light-mind* added as followeth : Come put this kind of talk away. I was yesterday at Madam *Wanton's* where we were as merry as the maids. For who do you think should be

there, but I and Mrs. *Love-the-flesh*, and three or four more, with Mr. *Lechery*, Mrs. *Filth*, and some others. So there we had musick and dancing, and what else was meet to fill up the pleasure. And I dare say^o my Lady herself is an admirably well-bred Gentlewoman, and Mr. *Lechery* is as pretty a fellow.

By this time *Christiana* was got on her way, and *Mercy* went along with her. So as they went, her Children being there also, *Christiana* began to discourse. And *Mercy*, said *Christiana*, I take this as an unexpected favour, that thou shouldest set foot out of doors with me, to accompany me a little in my way.

Mercy. Then said young *Mercy* (for she was but young) If I thought it would be to purpose to go with you, I would never go near the Town any more.

Chris. Well *Mercy*, said *Christiana*, cast in thy lot with me: I well know what will be the end of our Pilgrimage; my Husband is where he would not but be for all the Gold in the *Spanish Mines*.^o Nor shalt thou be rejected, though thou goest but upon my *Invitation*. The King who hath sent for me and my Children is one that delighteth in *Mercy*. Besides, if thou wilt, I will hire thee, and thou shalt go along with me as my servant; yet we will have all things in common betwixt thee and me, only go along with me.

Mercy. But how shall I be ascertained^o that I also shall be entertained? Had I this hope but from one that can tell, I would make no stick at all, but would go, being helped by him that can help, tho' the way was never so tedious.

Mrs. Light-mind.
Madam
Wanton, she that had like to a been too hard for Faithful in time past.
Part 1,
page 91.

Discourse betwixt Mercy and good Christiana.

Mercy inclines to go.

Christiana would have her Neighbour with her.

Mercy doubts of acceptance.

Chris. Well loving *Mercy*, I will tell thee what thou shalt do. Go with me to the *Wicket-gate*, and there I will further enquire for thee; and if there thou shalt not meet with encouragement, I will be content that thou shalt return to thy place. I also will pay thee for thy kindness which thou shewest to me and my Children, in thy accompanying of us in our way as thou doest.

Mercy. Then will I go thither, and will take what shall follow, and the Lord grant that my lot may there fall even as the King of Heaven shall have his heart upon me.

Christiana then was glad at her heart, not only that she had a Companion, but also for that she had prevailed with this poor Maid to fall in love with her own Salvation. So they went on together, and *Mercy* began to weep. Then said *Christiana*, Wherefore weepeth my Sister so?

Mercy. Alas! said she, who can but lament, that shall but rightly consider what a state and condition my poor Relations are in that yet remain in our sinful Town: and that which makes my grief the more heavy is, because they have no Instructor, nor any to tell them what is to come.

Chris. Bowels becometh Pilgrims; and thou dost for thy Friends as my good *Christian* did for me when he left me; he mourned for that I would not heed nor regard him, but his Lord and ours did gather up his Tears, and put them into his Bottle; and now both I and thou and these my sweet Babes, are reaping the fruit and benefit of them. I hope, *Mercy*, these Tears of thine will not be lost; for the truth hath said, *That they that sow in Tears shall reap in Joy, in singing.*

Christiana allures her to the Gate, which is Christ, and promiseth there to enquire for her.

Mercy prays.

Christiana glad of Mercy's company.

Mercy grieves for her carnal Relations.

Christian's prayers were answered for his Relations after he was dead.

And he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Psal. 126. 5, 6.

Then said *Mercy*,

- 5 Let the Most Blessed be my guide,
 If't be his blessed will,
 Unto his Gate, into his Fold,
 Up to his Holy Hill.
 And let him never suffer me
 10 To swerve or turn aside
 From his free grace and holy ways,
 Whate'er shall me betide.
 And let him gather them of mine,
 That I have left behind ;
 15 Lord make them pray they may be thine,
 With all their heart and mind.

- Now my old Friend proceeded and said : But when *Christiana* came up to the Slough of *Dis-*
pond, she began to be at a stand ; for said she,
 20 This is the place in which my dear Husband had
 like to have been smothered with mud. She per-
 ceived also, that notwithstanding the command of
 the King to make this place for Pilgrims good, yet
 it was rather worse than formerly. So I asked if
 25 that was true ? Yes, said the Old Gentleman, too
 true ; for that many there be that pretend to be
 the King's Labourers, and that say they are for
 mending the King's Highway, that bring *dirt* and
 dung instead of *stones*, and so mar instead of mend-
 30 ing. Here *Christiana* therefore with her Boys,
 did make a stand ; but said *Mercy*, Come let us
 venture, only let us be wary. Then they looked
 well to the *steps*, and made a shift to get stagger-
 ingly over.

Part 1,
page 19.

*Their own
Carnal Con-
clusions
instead of
the Word of
Life.*

*Mercy the
boldest at
the Slough
of Dispond.*

Yet *Christiana* had like to a been in, and that not once nor twice. Now they had no sooner got over, but they thought they heard words that said unto them, *Blessed is she that believeth, for there* Luke 1. 45.
 5 *shall be a performance of the things that have been told her from the Lord.*

Then they went on again; and said *Mercy* to *Christiana*, Had I as good ground to hope for a loving reception at the *Wicket-gate* as you, I think
 10 no Slough of *Dispond* would discourage me.

Well, said the other, you know your sore, and I know mine; and good friend, we shall all have enough evil before we come at our Journey's end.

For can it be imagined, that the people that
 15 design to attain such excellent Glories *as we do*, and that are so envied that Happiness *as we are*.; but that we shall meet with what Fears and Scares, with what Troubles and Afflictions, they can possibly assault us with, that hate us?

20 And now Mr. *Sagacity* left me to dream out my Dream by myself.° Wherefore methought I saw *Christiana* and *Mercy* and the Boys go all of them up to the Gate; to which when they were come, they betook themselves to a short debate about
 25 *how* they must manage their calling at the Gate, and what should be said to him that did open to them. So it was concluded, since *Christiana* was the eldest, that she should knock for entrance, and that she should speak to him that did open,
 30 for the rest. So *Christiana* began to knock, and as her poor Husband did, she *knocked* and *knocked* again. But instead of any that answered, they all thought that they heard as if a Dog came barking upon them; a Dog, and a great one too, and this

*Prayer
 should be
 made with
 Considera-
 tion and
 Fear, as well
 as in Faith
 and Hope.*

Part 1,
 page 32.

made the Women and Children afraid: nor durst they for a while to knock any more, for fear the Mastiff should fly upon them. Now therefore they were greatly tumbled up and down in their
 5 minds, and knew not what to do. Knock they durst not, for fear of the Dog; go back they durst not, for fear that the Keeper of that Gate should espy them as they so went, and should be offended with them. At last they thought of
 10 knocking again, and knocked more vehemently than they did at the first. Then said the Keeper of the Gate, Who is there? So the Dog left off to bark, and he opened unto them.

Then *Christiana* made low obeisance^o and said,
 15 Let not our Lord be offended with his Handmaidens, for that we have knocked at his princely Gate. Then said the Keeper, Whence come ye, and what is that you would have?

Christiana answered, We are come from whence
 20 *Christian* did come, and upon the same Errand as he; to wit, to be, if it shall please you, graciously admitted by this Gate into the way that leads to the Cœlestial City. And I answer, my Lord, in the next place, that I am *Christiana*, once the wife
 25 of *Christian* that now is gotten above.

With that the Keeper of the Gate did marvel, saying, *What is she become now a Pilgrim, that but a while ago abhorred that life?* Then she bowed her head, and said, Yes, and so are these
 30 my sweet Babes also.

Then he took her by the hand, and let her in, and said also, *Suffer the little Children to come unto me;* and with that he shut up the Gate. This done, he called to a Trumpeter that was

The Dog, the Devil an enemy to Prayer.

Christiana and her Companions perplexed about Prayer.

How Christiana is entertained at the Gate.

above over the Gate, to entertain *Christiana* with shouting and sound of Trumpet for joy. So he obeyed and sounded, and filled the air with his melodious notes. Luke 15. 7.

5 Now all this while poor *Mercy* did stand without, trembling and crying for fear that she was rejected. But when *Christiana* had gotten admittance for herself and her Boys, then she began to make intercession for *Mercy*.

10 *Chris.* And she said, My Lord, I have a Companion of mine that stands yet without, that is come hither upon the same account as myself; one that is much dejected in her mind, for that she comes, as she thinks, without sending for, whereas
15 I was sent to by my Husband's King to come.

Christiana's prayer for her Friend Mercy.

Now *Mercy* began to be very impatient, for each minute was as long to her as an hour, wherefore she prevented *Christiana* from a fuller interceding for her, by knocking at the Gate herself. And she
20 knocked *then* so loud, that she made *Christiana* to start. Then said the Keeper of the Gate, Who is there? and said *Christiana*, It is my Friend.

The delays make the hungry Soul the ferventer.

So he opened the Gate, and looked out; but
Mercy was fallen down without in a swoon, for
25 she fainted, and was afraid that no Gate would be opened to her.

Mercy faints.

Then he took her by the hand, and said, Damsel, I bid thee arise.°

Oh Sir, said she, I am faint; there is scarce life
30 left in me. But he answered, That one once said,
When my soul fainted within me, I remembered the Lord, and my prayer came in unto thee, into thy Holy Temple. Fear not, but stand upon thy feet, and tell me wherefore thou art come. Jonah 2. 7.

Mercy. I am come for that unto which I was never invited as my Friend *Christiana* was. Hers was from the King, and mine was but from her : wherefore I fear I presume.

*The cause
of her
fainting.*

5 Did she desire thee to come with her to this Place ?

Mercy. Yes ; and as my Lord sees, I am come. And if there is any grace or forgiveness of sins to spare, I beseech that I thy poor Handmaid may be
10 partaker thereof.

Then he took her again by the hand and led her gently in, and said, I pray for all them that believe on me, by what means soever they come unto me. Then said he to those that stood by, Fetch something,
15 and give it *Mercy* to smell on, thereby to stay her fainting. So they fetcht her a bundle of *Myrrh*,^o and a while after she was revived.

Mark this.

And now was *Christiana* and her Boys and *Mercy*, received of the Lord at the head of the
20 way, and spoke kindly unto by him.

Then said they yet further unto him, We are sorry for our sins, and beg of our Lord his Pardon, and further information what we must do.

I grant Pardon, said he, by word and deed ; by
25 word, in the promise of forgiveness ; by deed, in the way I obtained it. Take the first from my lips with a kiss, and the other as it shall be revealed.

Cant. 1. 2.
John 20. 20.

Now I saw in my Dream that he spake many good words unto them, whereby they were greatly
30 gladdened.^o He also had them up to the top of the Gate, and shewed them by what *deed* they were saved ; and told them withal that that sight they would have again as they went along in the way, to their comfort.

*Christ cru-
cified seen
afar off.*

So he left them a while in a Summer Parlour below, where they entred into talk by themselves ; and thus *Christiana* began : O Lord ! how glad am I that we are got in hither !

Talk between the Christians.

5 *Mercy.* So you well may ; but I of all have cause to leap for joy.

Chris. I thought one time, as I stood at the Gate (because I had knocked and none did answer) that all our labour had been lost, specially when
10 that ugly Cur made such a heavy barking against us.

Mercy. But my worst fears was after I saw that you was taken in to his favour and that I was left behind. Now thought I, 'tis fulfilled which
15 is written, *Two women shall be grinding together, the one shall be taken and the other left.* I had much ado to forbear crying out, Undone, undone.

Matt. 24. 41.

And afraid I was to knock any more ; but when I looked up to what was written over the Gate, I
20 took courage. I also thought that I must either knock again or die ; so I knocked, but I cannot tell how, for my spirit now struggled betwixt life and death.

*Part 1,
page 32.*

Chris. Can you not tell how you knocked ? I
25 am sure your knocks were so earnest, that the very sound of them made me start ; I thought I never heard such knocking in all my life ; I thought you would a come in by violent hands, or a took the Kingdom by storm.

Christiana thinks her Companion prays better than she.

Matt. 11. 12.

30 *Mercy.* Alas, to be in my case, who that so was could but a done so ? You saw that the Door was shut upon me, and that there was a most cruel Dog thereabout. Who, I say, that was so faint-hearted as I, that would not a knocked with all

their might? But pray what said my Lord to my rudeness? was he not angry with me?

Chris. When he heard your lumbring^o noise, he gave a wonderful innocent smile; I believe
5 what you did pleased him well enough, for he shewed no sign to the contrary. But I marvel in my heart why he keeps such a Dog; had I known that afore, I fear I should not have had heart enough to a ventured myself in this manner. But now
10 we are in, we are in, and I am glad with all my heart.

Mercy. I will ask if you please next time he comes down, why he keeps such a filthy Cur in his yard; I hope he will not take it amiss.

15 Ay do, said the Children, and persuade him to hang him, for we are afraid he will bite us when we go hence.

So at last he came down to them again, and *Mercy* fell to the ground on her face before him
20 and worshipped, and said, Let my Lord accept of the sacrifice of Praise which I now offer unto him with the calves of my lips.^o

So he said unto her, *Peace be to thee, stand up.*

But she continued upon her face and said, *Right-*
25 *eous art thou O Lord when I plead with thee,*

yet let me talk with thee of thy Judgments. Wherefore dost thou keep so cruel a Dog in thy yard, at the sight of which such Women and Children as we, are ready to fly from thy Gate for fear?

30 He answered and said, That Dog has another owner; he also is kept close in another man's ground, only my Pilgrims hear his barking; he belongs to the Castle which you see there at a distance, but can come up to the walls of this

Christ
pleased with
loud and
restless
praises.

If the Soul
at first did
know all it
should meet
with in its
Journey to
Heaven, it
would
hardly ever
set out.

The Chil-
dren are
afraid of
the Dog.

Jer. 12. 1.

Mercy
expostulates
about the
Dog.

Devil.

place. He has frightened many an honest Pilgrim from worse to better, by the great voice of his roaring. Indeed he that owneth him doth not keep him of any good will to me or mine, but
 5 with intent to keep the Pilgrims from coming to me, and that they may be afraid to knock at this Gate for entrance. Sometimes also he has broken out, and has *worried* some that I love; but I take all at present patiently. I also give my Pil-
 10 grims timely help, so they are not delivered up to his power, to do to them what his doggish nature would prompt him to. But what! my purchased one, I tro, hadst thou known never so much be-
 forehand, thou wouldst not a been afraid of a Dog.
 15 The Beggars that go from Door to Door, will, rather than they will lose a supposed Alms, run the hazard of the bawling, barking, and biting too of a Dog; and shall a Dog, a Dog in another man's yard, a Dog whose barking I turn to the
 20 profit of Pilgrims, keep any from coming to me? I deliver them from the Lions, their Darling from the power of the Dog.

Mercy. Then said *Mercy*, I confess my ignorance; I spake what I understood not; I acknow-
 25 ledge that thou doest all things well.

Chris. Then *Christiana* began to talk of their Journey, and to enquire after the way. So he fed them, and washed their feet, and set them in the way of his steps, according as he had dealt with
 30 her Husband before.

So I saw in my Dream that they walkt on in their way, and had the weather very comfortable to them.

Then *Christiana* began to sing, saying,

Part 1,
page 34.

*A Check to
the carnal
fear of the
Pilgrims.*

Christians
when wise
enough
acquiesce in
the wisdom
of their
Lord.

Part 1,
page 36.

Bless'd be the Day that I began
 A Pilgrim for to be ;
 And blessed also be that man
 That thereto moved me.

5 'Tis true, 'twas long ere I began
 To seek to live *for ever* :
 But now I run fast as I can ;
 'Tis better late than never.

10 Our Tears to Joy, our Fears to Faith,
 Are turned, as we see,
 Thus our beginning (as one saith,)
 Shews what our end will be.

Now there was, on the other side of the Wall
 that fenced in the way up which *Christiana* and
 15 her Companions were to go, a Garden, and that
 Garden belonged to him whose was that *barking*
Dog of whom mention was made before.° And
 some of the Fruit-trees that grew in that Garden
 shot their branches over the Wall ; and being
 20 mellow, they that found them did gather them
 up, and oft eat of them to their hurt. So *Christi-*
ana's Boys, as Boys are apt to do, being pleas'd
 with the trees, and with the Fruit that did hang
 thereon, did splash° them, and began to eat. Their
 25 mother did also chide them for so doing, but still
 the Boys went on.

*The Devil's
 Garden.*

Well, said she, my Sons, you transgress, for that
 Fruit is none of ours ; but she did not know that
 they did belong to the Enemy ; I'll warrant° you
 30 if she had, she would a been ready to die for fear.
 But that passed, and they went on their way. Now
 by that they were gone about two bows-shot from
 the place that let them into the way, they espied
 two very *ill-favoured ones* coming down apace to
 35 meet them. With that *Christiana* and *Mercy* her

*The Chil-
 dren eat of
 the Enemy's
 Fruit.*

*Two ill-
 favoured
 ones.*

Friend covered themselves with their Vails, and so kept on their Journey ; the Children also went on before, so that at last they met together. Then they that came down to meet them, came just up
 5 to the Women as if they would embrace them ; but *Christiana* said, Stand back, or go peaceably by as you should. Yet these two, as men that are deaf, regarded not *Christiana's* words, but began to lay hands upon them. At that *Christiana*
 10 waxing very wroth, ° spurned at them with her feet. *Mercy* also as well as she could, did what she could to shift them. *Christiana* again said to them, Stand back, and be gone, for we have no money to lose, being Pilgrims as ye see, and such too as live
 15 upon the Charity of our Friends.

*They
assault
Christiana.*

*The
Pilgrims
struggle
with them.*

Ill-fav. Then said one of the two of the men, We make no assault upon you for money, but are come out to tell you, that if you will but grant one small request which we shall ask, we will make
 20 Women of you for ever.

Chris. Now *Christiana* imagining what they should mean, made answer again, We will neither hear, nor regard, nor yield to what you shall ask. We are in haste, cannot stay, our business is a
 25 business of Life and Death. So again she and her Companions made a fresh assay ° to go past them, but they letted them in their way.

Ill-fav. And they said, We intend no hurt to your lives, 'tis another thing we would have.
 30 *Chris.* Ah, quoth *Christiana*, you would have us Body and Soul, for I know 'tis for that you are come ; but we will die rather upon the spot, than suffer ourselves to be brought into such snares as shall hazard our well-being hereafter. And with

that they both shrieked out, and cried, Murder, murder : and so put themselves under those Laws that are provided for the protection of Women.°

But the men still made their approach upon them, with design to prevail against them ; they therefore cried out again.

Now they being, as I said, not far from the Gate in at which they came, their voice was heard from where they was, thither. Wherefore some of the House came out, and knowing that it was *Christiana's* tongue, they made haste to her relief. But by that they was got within sight of them, the Women was in a very great scuffle, the children also stood crying by. Then did he that came in for their relief call out to the Ruffians, saying, What is that thing that you do? Would you make my Lord's people to transgress? He also attempted to take them, but they did make their escape over the Wall into the Garden of the man to whom the great Dog belonged ; so the Dog became their Protector. This *Reliever* then came up to the Women, and asked them how they did. So they answered, We thank thy Prince, pretty well, only we have been somewhat affrighted ; we thank thee also for that thou camest in to our help, for otherwise we had been overcome.

Reliever. So after a few more words, this *Reliever* said as followeth : I marvelled much when you was entertained at the Gate above, being ye knew that ye were but weak Women, that you petitioned not the Lord there for a Conductor ; then might you have avoided these troubles and dangers, for he would have granted you one.

She cries out.

Deut. 22.
23-27.

*'Tis good
to cry out
when we are
assaulted.*

*The Reliever
comes.*

*The ill ones
fly to the
Devil for
relief.*

*The Reliever
talks to the
Women.*

Chris. Alas ! said *Christiana*, we were so taken *Mark this.*
 with our present blessing, that dangers to come
 were forgotten by us ; besides, who could have
 thought that so near the King's Palace there
 5 should have lurked such naughty ones ? Indeed
 it had been well for us, had we asked our Lord for
 one ; but since our Lord knew 'twould be for our
 profit, I wonder he sent not one along with us.

Rel. It is not always necessary to grant things *We lose for*
 10 not asked for, lest by so doing they become of *want of*
 little esteem ; but when the want of a thing is *asking for.*
 felt, it then comes under, in the eyes of him that
 feels it, that estimate that properly is its due, and
 so consequently will be thereafter used. Had my
 15 Lord granted you a Conductor, you would not
 neither so have bewailed that oversight of yours
 in not asking for one as now you have occasion to
 do. So all things work for good, and tend to
 make you more wary.

20 *Chris.* Shall we go back again to my Lord, and
 confess our folly, and ask one ?

Rel. Your confession of your folly I will pre-
 sent him with. To go back again you need not ;
 for in all places where you shall come, you will
 25 find no want at all, for in every of my Lord's
 Lodgings which he has prepared for the reception
 of his Pilgrims, there is sufficient to furnish them
 against all attempts whatsoever. But as I said, he
 will be enquired of by them to do it for them : and *Ezek. 36. 37.*
 30 'tis a poor thing that is not worth asking for.
 When he had thus said, he went back to his place,
 and the Pilgrims went on their way.

Mercy. Then said *Mercy*, What a sudden blank *The mistake*
 is here ! I made account we had now been past *of Mercy.*

all danger, and that we should never see sorrow more.

Chris. Thy *innocency*, my Sister, said *Christiana* to *Mercy*, may excuse thee much ; but as
 5 for me, my fault is so much the greater, for that I saw this danger before I came out of the Doors, and yet did not provide for it where provision might a been had. I am therefore much to be
 blamed.

*Christiana's
guilt.*

10 *Mercy.* Then said *Mercy*, How knew you this before you came from home? Pray open to me this riddle.

Chris. Why, I will tell you. Before I set foot out of doors, one night, as I lay in my bed, I
 15 had a Dream about this ; for methought I saw two men, as like these as ever the world they could look, stand at my bed's feet,° plotting how they might prevent my Salvation. I will tell you their very words. They said ('twas when I was in my
 20 Troubles) *What shall we do with this Woman? for she cries out waking and sleeping, for forgiveness ; if she be suffered to go on as she begins, we shall lose her as we have lost her Husband.* This you know might a made me take
 25 heed, and have provided when provision might a been had.

*Christiana's
Dream
repeated.*

Mercy. Well, said *Mercy*, as by this neglect we have an occasion ministred unto us to behold our own imperfections, so our Lord has taken occasion
 30 thereby to make manifest the riches of his Grace. For he, as we see, has followed us with unasked kindness, and has delivered us from their hands that were stronger than we, of his mere good pleasure.

*Mercy
makes good
use of their
neglect of
duty.*

Thus now when they had talked away a little more time, they drew nigh to an House which stood in the way, which House was built for the relief of Pilgrims ; as you will find more fully related in the First Part of these Records of the *Pilgrim's Progress*. So they drew on towards the House, (the House of the *Interpreter*) and when they came to the door, they heard a great talk in the House. They then gave ear, and

Part 1,
page 37.

heard, as they thought, *Christiana* mentioned by name. For you must know that there went along, even before her, a talk of her and her Children's going on Pilgrimage. And this thing was the more pleasing to them, because they had heard

Talk in the Interpreter's House about Christiana's going on Pilgrimage.

that she was *Christian's Wife*, that Woman who was some time ago so unwilling to hear of going on Pilgrimage. Thus therefore they stood still and heard the good people within commending her, who they little thought stood at the door. At last *Christiana* knocked as she had done at the Gate before. Now when she had knocked, there came to the door a young Damsel,^o and opened the door and looked, and behold two Women was there.

She knocks at the door.

The door is opened to them by Innocent.

Damsel. Then said the Damsel to them, With whom would you speak in this place?

Chris. Christiana answered, We understand that this is a privileged place for those that are become Pilgrims, and we now at this door are such ; wherefore we pray that we may be partakers of that for which we at this time are come ; for the day, as thou seest, is very far spent, and we are loth to-night to go any further.

Damsel. Pray what may I call your name, that I may tell it to my Lord within?

Chris. My name is *Christiana*; I was the Wife of that Pilgrim that some years ago did travel this way, and these be his four Children. This Maiden also is my Companion, and is going on
5 Pilgrimage too.

Innocent. Then ran *Innocent* in^o (for that was ner name) and said to those within, Can you think who is at the door? There is *Christiana* and her Children and her Companion, all waiting for enter-
10 tainment here. Then they leaped for joy, and went and told their Master. So he came to the door, and looking upon her, he said, Art thou that *Christiana* whom *Christian* the Good-man left behind him, when he betook himself to a Pilgrim's
15 life?

Chris. I am that Woman that was so hard-hearted as to slight my Husband's Troubles, and that left him to go on in his Journey alone, and these are his four Children; but now I also am come,
20 for I am convinced that no way is right but this.

Inter. Then is fulfilled that which also is written of the man that said to his Son, Go, work to-day in my Vine-yard; and he said to his Father, I will not; but afterwards repented and went.

25 *Chris.* Then said *Christiana*, So be it, *Amen*. God make it a true saying upon me, and grant that I may be found at the last of him in peace without spot and blameless.

Inter. But why standest thou thus at the door?
30 Come in, thou Daughter of *Abraham*. We was talking of thee but now, for tidings have come to us before, how thou art become a Pilgrim. Come Children, come in; come Maiden, come in. So he had them all into the House.

Joy in the House of the Interpreter that Christiana is turned Pilgrim.

Matt. 21. 29

So when they were within, they were bidden sit down and rest them ; the which when they had done, those that attended upon the Pilgrims in the House, came into the Room to see them. And one
 5 smiled, and another smiled, and they all smiled for joy that *Christiana* was become a Pilgrim. They also looked upon the Boys : they stroaked them over the faces with the hand, in token of their kind reception of them. They also carried it
 10 lovingly to *Mercy*, and bid them all welcome into their Master's House.

*Old Saints
glad to see
the young
ones walk in
God's ways.*

After a while, because Supper was not ready, the *Interpreter* took them into his *significant* Rooms, and shewed them what *Christian*, *Christiana's*
 15 Husband, had seen sometime before. Here therefore they saw the Man in the Cage, the Man and his Dream, the Man that cut his way through his Enemies, and the Picture of the biggest of them all, together with the rest of those things that were
 20 then so profitable to *Christian*.

*The Significant
Rooms.*

Part 1,
pages 37-47.

This done, and after these things had been somewhat digested by *Christiana* and her company, the *Interpreter* takes them apart again, and has them first into a Room where was a Man that
 25 could look no way but downwards, with a Muck-rake° in his hand. There stood also one over his head with a Coelestial Crown in his hand, and proffered to give him that Crown for his Muck-rake ; but the man did neither look up, nor regard, but
 30 raked to himself the straws, the small sticks, and dust of the floor.

*The Man
with the
Muck-rake
expounded.*

Then said *Christiana*, I persuade myself that I know somewhat the meaning of this ; for this is a figure of a Man of this World, is it not, good Sir ?

Inter. Thou hast said the right, said he, and his Muck-rake doth shew his carnal mind. And whereas thou seest him rather give heed to rake up straws and sticks and the dust of the floor, than to
 5 what he says that calls to him from above with the Cœlestial Crown in his hand, it is to shew that Heaven is but as a fable to some, and that things here are counted the only things substantial. Now whereas it was also shewed thee that the man
 10 could look no way but downwards, it is to let thee know that earthly things when they are with power upon men's minds, quite carry their hearts away from God.

Chris. Then said *Christiana*, O deliver me
 15 from this Muck-rake.

*Christiana's
 prayer
 against the
 Muck-rake.
 Prov. 30. 8.*

Inter. That prayer, said the *Interpreter*, has lain by till 'tis almost rusty. Give me not Riches, is scarce the prayer of one of ten thousand. Straws and sticks and dust with most are the great things
 20 now looked after.

With that *Mercy* and *Christiana* wept, and said, It is alas ! too true.

When the *Interpreter* had shewed them this, he has them into the very best Room in the House
 25 (a very brave Room it was) so he bid them look round about, and see if they could find anything profitable there. Then they looked round and round, for there was nothing there to be seen but a very great *Spider* on the wall, and that they
 30 overlookt.

Mer. Then said *Mercy*, Sir, I see nothing ; but *Christiana* held her peace.

Inter. But said the *Interpreter*, Look again ; she therefore lookt again and said, Here is not

anything but an ugly *Spider*, who hangs by her^o hands upon the wall. Then said he, Is there but one *Spider* in all this spacious Room? Then the water stood in *Christiana's* eyes, for she was a woman quick of apprehension: and she said, Yes, Lord, there is here more than one. Yea, and *Spiders* whose Venom is far more destructive than that which is in her. The *Interpreter* then looked pleasantly upon her, and said, Thou hast said the truth. This made *Mercy* blush, and the Boys to cover their faces, for they all began now to understand the Riddle.

Of the Spider.

Talk about the Spider.

Then said the *Interpreter* again, *The Spider taketh hold with her hands as you see, and is in King's Palaces.* And wherefore is this recorded, but to shew you, that how full of the Venom of sin soever you be, yet you may by the hand of faith lay hold of and dwell in the best Room that belongs to the King's House above?

Prov. 30. 28.

The Interpretation.

Chris. I thought, said *Christiana*, of something of this, but I could not imagine it all. I thought that we were like *Spiders*, and that we looked like ugly creatures, in what fine Room soever we were; but that by this *Spider*, this venomous and ill-favoured creature, we were to learn *how to act Faith*, that came not into my mind. And yet she has taken hold with her hands, as I see, and dwells in the best Room in the House. God has made nothing in vain.

Then they seemed all to be glad, but the water stood in their eyes; yet they looked one upon another, and also bowed before the *Interpreter*.

He had them then into another Room where was a Hen and Chickens, and bid them observe a

while. So one of the Chickens went to the trough to drink, and every time she drank she lift up her head and her eyes towards Heaven. See, said he, what this little Chick doth, and learn of her to
 5 acknowledge whence your mercies come, by receiving them with looking up. Yet again, said he, observe and look ; so they gave heed and perceived that the Hen did walk in a four-fold method towards her Chickens. 1. She had a *common call*, and
 10 that she hath all day long. 2. She had a *special call*, and that she had but sometimes. 3. She had a *brooding note*. And 4. she had an *out-cry*.

*Of the
Hen and
Chickens.*

Matt. 23. 37.

Now said he, compare this Hen to your King, and these Chickens to his obedient ones. For
 15 answerable^o to her, himself has his methods which he walketh in towards his People ; by his *common call* he gives nothing ; by his *special call* he always has something to give ; he has also a *brooding voice* for them that are under his wing ; and
 20 he has an *out-cry* to give the alarm when he seeth the Enemy come. I chose, my Darlings, to lead you into the Room where such things are, because you are Women, and they are easy for you.

Chris. And Sir, said *Christiana*, pray let us
 25 see some more. So he had them into the Slaughter-house, where was a Butcher a killing of a Sheep ; and behold the Sheep was quiet, and took her death patiently. Then said the *Interpreter*, You must learn of this Sheep to suffer, and to put up wrongs
 30 without murmurings and complaints. Behold how quietly she takes her death, and without objecting she suffereth her skin to be pulled over her ears. Your King doth call you his Sheep.

*Of the
Butcher and
the Sheep.*

After this he led them into his Garden, where

was great variety of Flowers, and he said, Do you see all these? So *Christiana* said, Yes. Then said he again, Behold the Flowers are divers in *stature*, in *quality*, and *colour*, and *smell*, and 5 *virtue*, and some are better than some; also where the Gardener has set them there they stand, and quarrel not with one another.

*Of the
Garden.*

Again, he had them into his Field, which he had sowed with Wheat and Corn; but when they 10 beheld, the tops of all was cut off, only the straw remained. He said again, This ground was dunged and plowed and sowed, but what shall we do with the Crop? Then said *Christiana*, Burn some, and make muck of the rest. Then said the *Interpreter* 15 again, Fruit you see is that thing you look for, and for want of that you condemn it to the fire, and to be trodden under foot of men; beware that in this you condemn not yourselves.

*Of the
Field.*

Then as they were coming in from abroad, they 20 espied a little *Robin* with a great *Spider* in his mouth. So the *Interpreter* said, Look here. So they looked, and *Mercy* wondred; but *Christiana* said, What a disparagement is it to such a little pretty bird as the *Robin-red-breast* is, he being 25 also a bird above many that loveth to maintain a kind of sociableness with man; I had thought they had lived upon crums of bread, or upon other such harmless matter. I like him worse than I did.

*Of the
Robin and
the Spider.*

The *Interpreter* then replied, This *Robin* is an 30 emblem very apt to set forth some Professors by; for to sight they are as this *Robin*, pretty of *note*, *colour*, and *carriage*. They seem also to have a very great love for Professors that are sincere; and above all other to desire to sociate with, and to be

in their company, as if they could live upon the good man's crumbs. They pretend also that therefore it is that they frequent the house of the godly, and the appointments of the Lord; but when they
5 are by themselves, as the *Robin*, they can catch and gobble up *Spiders*, they can change their diet, drink Iniquity, and swallow down Sin like water.

So when they were come again into the house, because Supper as yet was not ready, *Christiana*
10 again desired that the *Interpreter* would either shew or tell of some other things that are profitable.

Pray, and you will get at that which yet lies unrevealed.

Then the *Interpreter* began and said, *The fatter the Sow is, the more she desires the Mire; the fatter the Ox is, the more gamesomely he goes to*
15 *the slaughter; and the more healthy the lusty man is, the more prone he is unto evil.*

There is a desire in Women to go neat and fine, and it is a comely thing to be adorned with that that in God's sight is of great price.

20 *'Tis easier watching a night or two, than to sit up a whole year together; so 'tis easier for one to begin to profess well, than to hold out as he should to the end.*

Every Ship-master, when in a Storm, will
25 *willingly cast that overboard that is of the smallest value in the vessel; but who will throw the best out first? None but he that feareth not God.*

One Leak will sink a Ship, and one Sin will
30 *destroy a Sinner.*

He that forgets his Friend is ungrateful unto him, but he that forgets his Saviour is unmerciful to himself.

He that lives in Sin and looks for Happiness

hereafter, is like him that soweth Cockle, and thinks to fill his Barn with Wheat or Barley.

If a man would live well, let him fetch his last day to him, and make it always his Company-keeper.

Whispering and change of thoughts proves that Sin is in the World.

If the World which God sets light by, is counted a thing of that worth with men, what is
10 Heaven which God commendeth?

If the Life that is attended with so many Troubles, is so loth to be let go by us, what is the Life above?

Everybody will cry up the Goodness of Men ;
15 but who is there that is, as he should, affected with the goodness of God?

We seldom sit down to meat, but we eat and leave ; so there is in Jesus Christ more Merit and Righteousness than the whole World has
20 need of.

When the Interpreter had done, he takes them out into his Garden again, and had them to a Tree whose *inside* was all rotten and gone, and yet it grew and had Leaves. Then said Mercy, What
25 means this? This Tree, said he, whose *outside* is fair, and whose *inside* is rotten, it is to which many may be compared that are in the Garden of God ; who with their mouths speak high in behalf of God, but indeed will do nothing for him ; whose
30 Leaves are fair, but their heart good for nothing but to be *tinder* for the Devil's *tinder-box*.

Of the Tree that is rotten at heart.

Now Supper was ready, the Table spread, and all things set on the board ; so they sate down and did eat when one had given thanks. And the

They are at Supper.

Interpreter did usually entertain those that lodged with him with Musick at Meals, so the Minstrels played. There was also one that did sing, and a very fine voice he had. His Song was this :

- 5 The Lord is only my support,
 And he that doth me feed ;
 How can I then want anything
 Whereof I stand in need?

When the Song and Musick was ended, the *Talk at*
 10 *Interpreter* asked *Christiana*, What it was that *Supper.*
 at first did move her to betake herself to a Pilgrim's life?°

Christiana answered, First, the loss of my *A repetition*
 Husband came into my mind, at which I was *of Chris-*
 15 heartily grieved ; but all that was but natural *tiana's expe-*
 affection. Then after that came the Troubles and *rience.*
 Pilgrimage of my Husband's into my mind, and
 also how like a churl I had carried it to him as to
 that. So guilt took hold of my mind, and would
 20 have drawn me into the Pond ; but that oppor-
 tunely I had a Dream of the well-being of my
 Husband, and a Letter sent me by the King of
 that Country where my Husband dwells, to come
 to him. The Dream and the Letter together so
 25 wrought upon my mind, that they forced me to
 this way.

Inter. But met you with no opposition afore
 you set out of doors?

Chris. Yes, a Neighbour of mine, one Mrs.
 30 *Timorous* (she was akin to him that would have
 persuaded my Husband to go back for fear of the
 Lions). She all-to-be-fooled° me for as she called
 it my intended desperate adventure ; she also urged

what she could to dishearten me to it, the hardship and Troubles that my Husband met with in the way : but all this I got over pretty well. But a Dream that I had of two ill-lookt^o ones, that I
 5 thought did plot how to make me miscarry in my Journey, that hath troubled me much ; yea, it still runs in my mind, and makes me afraid of every one that I meet, lest they should meet me to do me a mischief, and to turn me out of the way.
 10 Yea, I may tell my Lord, tho' I would not have everybody know it, that between this and the Gate by which we got into the way, we were both so sorely assaulted, that we were made to cry out Murder, and the two that made this assault upon
 15 us were like the two that I saw in my Dream.

Then said the *Interpreter*, Thy beginning is good, thy latter end shall greatly increase. So he addressed himself to *Mercy*, and said unto her, And what moved thee to come hither sweetheart ?
 20 Then *Mercy* blushed and trembled, and for a while continued silent.

*A question
 put to
 Mercy.*

Inter. Then said he, Be not afraid, only believe, and speak thy mind.

Mercy. So she began and said, Truly Sir, my
 25 want of Experience is that that makes me covet to be in silence, and that also that fills me with fears of coming short at last. I cannot tell of Visions and Dreams as my friend *Christiana* can, nor know I what it is to mourn for my refusing of the counsel of those that were good Relations.

*Mercy's
 answer.*

Inter. What was it then, dear heart, that hath prevailed with thee to do as thou hast done ?

Mercy. Why, when our friend here was packing up to be gone from our Town, I and another went

accidentally to see her. So we knocked at the door and went in. When we were within and seeing what she was doing, we asked what was her meaning. She said she was sent for to go to her Husband; and then she up and told us how she had seen him in a Dream, dwelling in a curious place among *Immortals*, wearing a Crown, playing upon a Harp, eating and drinking at his Prince's Table, and singing Praises to him for bringing him thither, &c. Now methought while she was telling these things unto us, my heart burned within me; and I said in my heart, If this be true, I will leave my Father and my Mother and the Land of my Nativity, and will, if I may, go along with *Christiana*.

So I asked her further of the truth of these things, and if she would let me go with her; for I saw now that there was no dwelling, but with the danger of ruin, any longer in our Town. But yet I came away with a heavy heart, not for that I was unwilling to come away, but for that so many of my Relations were left behind. And I am come with all the desire of my heart, and will go, if I may, with *Christiana*, unto her Husband and his King.

Inter. Thy setting out is good, for thou hast given credit to the truth. Thou art a *Ruth*, who did for the love she bore to *Naomi* and to the Lord her God, leave Father and Mother and the Land of her Nativity, to come out, and go with a people that she knew not heretofore. *The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose Wings thou art come to trust.*

Ruth 2. 12.

Now Supper was ended, and Preparations was

made for Bed ; the Women were laid singly alone, and the Boys by themselves. Now when *Mercy* was in Bed, she could not sleep for joy, for that now her doubts of missing at last were removed 5 further from her than ever they were before. So she lay blessing and praising God who had had such favour for her.

*They
address
themselves
for bed.*

*Mercy's
good night's
rest.*

In the morning they arose with the Sun, and prepared themselves for their departure ; but the 10 *Interpreter* would have them tarry awhile, for said he, you must orderly go from hence. Then said he to the Damsel that at first opened unto them, Take them and have them into the Garden to the Bath, and there wash them, and make them clean 15 from the soil which they have gathered by travelling. Then *Innocent* the Damsel took them, and had them into the Garden, and brought them to the Bath^o ; so she told them that there they must wash and be clean, for so her Master would have 20 the Women to do that called at his house, as they were going on Pilgrimage. They then went in and washed, yea they and the Boys and all ; and they came out of that Bath, not only sweet and clean, but also much enlivened and strengthened in their 25 joints. So when they came in, they looked fairer a deal than when they went out to the washing.

*The Bath
Sanctifica-
tion.*

*They wash
in it.*

When they were returned out of the Garden from the Bath, the *Interpreter* took them and 30 looked upon them and said unto them, *Fair as the Moon*. Then he called for the *Seal* wherewith they used to be sealed that were washed in his Bath. So the *Seal* was brought, and he set his Mark upon them, that they might be known in

*They are
sealed.*

the places whither they were yet to go. Now the *Seal* was the contents and sum of the Passover which the Children of *Israel* did eat when they came out from the land of *Egypt*, and the Mark
 5 was set between their eyes. This *Seal* greatly added to their beauty, for it was an ornament to their faces. It also added to their gravity, and made their countenances more like them of
 Angels.

Exod. 13.
 8-10.

10 Then said the *Interpreter* again to the Damsel that waited upon these Women, Go into the Vestry and fetch out Garments for these people ; so she went and fetched out white Raiment, and laid it down before him ; so he commanded them to put
 15 it on. *It was fine linen, white and clean.* When the Women were thus adorned, they seemed to be a terror one to the other, for that they could not see that glory each one on herself which they could see in each other. Now therefore they began to
 20 esteem each other better than themselves. For you are fairer than I am, said one ; and you are more comely than I am, said another. The Children also stood amazed to see into what fashion they were brought.

They are clothed.

25 The *Interpreter* then called for a man-servant of his, one *Great-heart*,^o and bid him take *sword* and *helmet* and *shield* ; and take these my Daughters, said he, and conduct them to the house called *Beautiful*, at which place they will rest next. So
 30 he took his Weapons and went before them, and the *Interpreter* said, God speed. Those also that belonged to the Family sent them away with many a good wish. So they went on their way and sung,

True humility.

This place has been our second stage,
 Here we have heard and seen
 Those good things that from age to age,
 To others hid have been.

5 The Dunghill-raker, Spider, Hen,
 The Chicken too to me
 Hath taught a lesson ; let me then
 Conformed to it be.

10 The Butcher, Garden, and the Field,
 The Robin and his bait,
 Also the Rotten Tree doth yield
 Me argument of weight,

To move me for to watch and pray,
 To strive to be sincere,
 15 To take my Cross up day by day,
 And serve the Lord with fear.

Now I saw in my Dream that they went on, and *Great-heart* went before them : so they went and came to the place where *Christian's* Burden
 20 fell off his back and tumbled into a Sepulchre.
 Here then they made a pause, and here also they blessed God. Now said *Christiana*, it comes to my mind what was said to us at the Gate, to wit, that we should have pardon by *word* and *deed* :
 25 by *word*, that is, by the promise ; by *deed*, to wit, in the way it was obtained. What the promise is, of that I know something ; but what it is to have pardon by deed, or in the way that it was obtained, Mr. *Great-heart*, I suppose you know ; wherefore
 30 if you please let us hear you discourse thereof.

Great-heart. Pardon by the deed done, is pardon obtained by some one for another that hath need thereof : not by the person pardoned, but in the way, *saieth another*, in which I have obtained
 35 it. So then to speak to the question more large, the pardon that you and *Mercy* and these Boys

Part 1,
 page 48.

A comment upon what was said at the Gate, or a discourse of our being justified by Christ.

have attained, was obtained by another, to wit, by him that let you in at the Gate ; and he hath obtain'd it in this double way, he has performed Righteousness to cover you, and spilt Blood to
 5 wash you in.

Chris. But if he parts with his Righteousness to us, what will he have for himself ?

Great-heart. He has more Righteousness than you have need of, or than he needeth himself.

10 *Chris.* Pray make that appear.

Great-heart. With all my heart ; but first I must premise that he of whom we are now about to speak is one that has not his fellow. He has two Natures in one Person, plain to be *distinguished*,
 15 impossible to be *divided*. Unto each of these Natures a Righteousness belongeth, and each Righteousness is essential to that Nature ; so that one may as easily cause the Nature to be extinct, as to separate its Justice or Righteousness from it.
 20 Of these Righteousnesses therefore we are not made partakers, so as that they, or any of them, should be put upon us that we might be made just, and live thereby. Besides these there is a Righteousness which this Person has, as these two Natures
 25 are joined in one. And this is not the Righteousness of the *Godhead*, as distinguished from the *Manhood* ; nor the Righteousness of the *Manhood*, as distinguished from the *Godhead* ; but a Righteousness which standeth in the union of both
 30 Natures, and may properly be called, the Righteousness that is essential to his being prepared of God to the capacity of the Mediatory Office which he was to be intrusted with. If he parts with his first Righteousness, he parts with his *Godhead* ; if he

parts with his second Righteousness, he parts with the purity of his *Manhood*; if he parts with this third, he parts with that perfection that capacitates him to the Office of Mediation. He has
 5 therefore another Righteousness, which standeth in performance, or obedience to a revealed will; and that is it that he puts upon Sinners, and that by which their sins are covered. Wherefore he saith, *as by one man's disobedience many were*
 10 *made Sinners, so by the obedience of one shall many be made Righteous.*

Rom. 5. 19.

Chris. But are the other Righteousnesses of no use to us?

Great-heart. Yes, for though they are essential
 15 to his Natures and Office, and so cannot be communicated unto another, yet it is by virtue of them that the Righteousness that justifies is for that purpose efficacious. The Righteousness of his
Godhead gives virtue to his Obedience; the
 20 Righteousness of his *Manhood* giveth capability to his obedience to justify; and the Righteousness that standeth in the union of these two Natures to his Office, giveth authority to that Righteousness to do the work for which it is ordained.

25 So then here is a Righteousness that Christ as God has no need of, for he is God without it; here is a Righteousness that Christ as Man has no need of to make him so, for he is perfect Man without it; again, here is a Righteousness that Christ as
 30 God-man has no need of, for he is perfectly so without it. Here then is a Righteousness that Christ, as God, as Man, as God-man, has no need of, with reference to himself, and therefore he can spare it; a justifying Righteousness that he for himself want-

eth not, and therefore he giveth it away ; hence 'tis called *the gift of Righteousness*. This Righteousness, since Christ Jesus the Lord has made himself under the Law, *must* be given away : for
 5 the Law doth not only bind him that is under it *to do justly*, but to use Charity. Wherefore he *must*, he *ought* by the Law, if he hath two Coats, to give one to him that hath none. Now our Lord indeed hath two Coats, one for himself, and one to
 10 spare ; wherefore he freely bestows one upon those that have none. And thus *Christiana*, and *Mercy*, and the rest of you that are here, doth your pardon come by *deed*, or by the work of another man ? Your Lord Christ is he that has worked,
 15 and has given away what he wrought for to the next poor beggar he meets.

But again, in order to pardon by *deed*, there must something be paid to God as a price, as well as something prepared to cover us withal. Sin has
 20 delivered us up to the just curse of a righteous Law ; now from this curse we must be justified by way of redemption, a price being paid for the harms we have done ; and this is by the Blood of your
 Lord, who came and stood in your place and stead,
 25 and died your death for your transgressions. Thus has he ransomed you from your transgressions by Blood, and covered your polluted and deformed souls with Righteousness. For the sake of which God passeth by you, and will not hurt you when
 30 he comes to judge the World.

Chris. This is brave. Now I see that there was something to be learnt by our being pardoned by *word* and *deed*. Good *Mercy*, let us labour to keep this in mind, and my Children, do you re-

Christiana
affected with
this way of
redemption.

member it also. But Sir, was not this it that made my good *Christian's* Burden fall from off his shoulder, and that made him give three leaps for joy?

5 *Great-heart.* Yes, 'twas the belief of this that cut those strings that could not be cut by other means, and 'twas to give him a proof of the virtue of this, that he was suffered to carry his Burden to the Cross.

How the strings that bound Christian's Burden to him were cut.

10 *Chris.* I thought so, for tho' my heart was lightful and joyous before, yet it is ten times more lightsome and joyous now. And I am persuaded by what I have felt, tho' I have felt but little as yet, that if the most burdened man in the world
15 was here, and did see and believe as I now do, 'twould make his heart the more merry and blithe.

Great-heart. There is not only comfort, and the ease of a Burden brought to us, by the sight and consideration of these, but an indeared affection
20 begot in us by it; for who can, if he doth but once think that pardon comes, not only by promise but thus, but be affected with the way and means of his redemption, and so with the man that hath wrought it for him?

How affection to Christ is begot in the soul.

25 *Chris.* True, methinks it makes my heart bleed to think that he should bleed for me. Oh! thou loving One. Oh! thou blessed One. Thou deservest to have me, thou hast bought me: thou deservest to have me all; thou hast paid for me ten
30 thousand times more than I am worth. No marvel that this made the water stand in my Husband's eyes, and that it made him trudge so nimbly on; I am persuaded he wished me with him; but vile wretch that I was, I let him come all alone.

Part 1,
page 48.

Cause of admiration.

O *Mercy*, that thy Father and Mother were here ;
 yea, and Mrs. *Timorous* also ; nay, I wish now
 with all my heart, that here was Madam *Wanton*
 too. Surely, surely, their hearts would be affected ;
 5 nor could the fear of the one, nor the powerful
 lusts of the other, prevail with them to go home
 again, and to refuse to become good Pilgrims.

Great-heart. You speak now in the warmth of
 your affections : will it, think you, be always thus
 10 with you ? Besides, this is not communicated to
 every one, nor to every one that did see your Jesus
 bleed. There was that stood by, and that saw the
 Blood run from his heart to the ground, and yet
 were so far off this, that instead of lamenting, they
 15 laughed at him ; and instead of becoming his
 Disciples, did harden their hearts against him.
 So that all that you have, my Daughters, you have
 by a peculiar impression made by a divine con-
 templating upon what I have spoken to you. Re-
 20 member that 'twas told you, that the *Hen* by her
 common call gives no meat to her *Chickens*. This
 you have therefore by a special Grace.

*To be
 affected with
 Christ and
 with what
 he has done,
 is a thing
 special.*

Now I saw still in my Dream, that they went
 on until they were come to the place that *Simple*
 25 and *Sloth* and *Presumption*° lay and slept in, when
Christian went by on Pilgrimage. And behold
 they were hanged up in irons, a little way off on
 the other side.

*Simple and
 Sloth and
 Presump-
 tion hanged,
 and why.*

Mercy. Then said *Mercy* to him that was their
 30 Guide and Conductor, What are those three men ?
 and for what are they hanged there ?

Great-heart. These three men were men of very
 bad qualities, they had no mind to be Pilgrims
 themselves, and whosoever they could they hin-

dered. They were for sloth and folly themselves, and whoever they could persuade with, they made so too, and withal taught them to presume that they should do well at last. They were asleep
 5 when *Christian* went by, and now you go by they are hanged.

Mercy. But could they persuade any to be of their opinion?

Great-heart. Yes, they turned several out of
 10 the way. There was *Slow-pace* that they persuaded to do as they. They also prevailed with one *Short-wind*, with one *No-heart*, with one *Linger-after-lust*, and with one *Sleepy-head*, and with a young woman her^o name was *Dull*, to turn

Their crimes.

Who they prevailed upon to turn out of the way.

15 out of the way and become as they. Besides they brought up an ill report of your Lord, persuading others that he was a Task-master. They also brought up an evil report of the good Land, saying 'twas not half so good as some pretend it was.
 20 They also began to vilify his Servants, and to count the very best of them meddlesome, troublesome busy-bodies. Further they would call the Bread of God *Husks*, the Comforts of his Children *Fancies*, the Travel and Labour of Pilgrims things to no purpose.

25 *Chris.* Nay, said *Christiana*, if they were such, they shall never be bewailed by me. They have but what they deserve, and I think it is well that they hang so near the High-way that others may see and take warning. But had it not been well
 30 if their crimes had been ingraven in some plate of iron or brass, and left here, even where they did their mischiefs, for a caution to other bad men?

Great-heart. So it is, as you well may perceive if you will go a little to the Wall.



Behold here how the slothful are a sign,
 Hung up 'cause holy ways they did decline.
 See here too how the child doth play the man,
 And weak grow strong when *Great-heart* leads the van.^o

Mercy. No, no, let them hang, and their names rot, and their crimes live for ever against them. I think it a high favour that they were hanged afore we came hither, who knows else what they 5 might a done to such poor women as we are? Then she turned it into a Song, saying,

Now then you three, hang there and be a sign
To all that shall against the Truth combine.
And let him that comes after fear this end,
10 If unto Pilgrims he is not a Friend.
And thou, my soul, of all such men beware,
That unto Holiness opposers are.

Thus they went on, till they came at the foot of the Hill *Difficulty*, where again their good 15 Friend Mr. *Great-heart*, took an occasion to tell them of what happened there when *Christian* himself went by. So he had them first to the Spring. Lo, saith he, this is the Spring that *Christian* drank of before he went up this Hill, 20 and then 'twas clear and good, but now 'tis dirty^o with the feet of some that are not desirous that Pilgrims here should quench their thirst. Thereat *Mercy* said, And why so envious, tro? But said their Guide, It will do, if taken up, and put into a 25 vessel that is sweet and good; for then the dirt will sink to the bottom, and the water will come out by itself more clear. Thus therefore *Christiana* and her Companions were compelled to do. They took it up, and put it into an earthen pot, and so 30 let it stand till the dirt was gone to the bottom, and then they drank thereof.

Part 1,
page 54.

'Tis difficult
getting of
good Doc-
trine in
erroneous
Times.
Ezek. 34. 18.

Next he shewed them the two *by-ways* that were at the foot of the Hill, where *Formality* and

Hypocrisy lost themselves. And said he, these are dangerous Paths. Two were here cast away when *Christian* came by; and although, as you see, these ways are since stopt up with *chains*, 5 *posts*, and a *ditch*, yet there are that will chuse to adventure here, rather than take the pains to go up this Hill.

Chris. The way of transgressors is hard. 'Tis a wonder that they can get into those ways with- 10 out danger of breaking their necks.

Part 1,
page 54.

*By-paths
tho' barred
up will not
keep all
from going
in them.*

Prov. 13. 15.

Great-heart. They will venture; yea, if at any time any of the King's servants doth happen to see them, and doth call unto them, and tell them that they are in the wrong ways, and do bid them 15 beware the danger, then they will railingly return them answer and say, *As for the word that thou hast spoken unto us in the name of the King, we will not hearken unto thee; but we will certainly do whatsoever thing goeth out of our own mouths.* 20 &c. Nay if you look a little farther, you shall see that these ways are made cautionary enough, not only by these *posts* and *ditch* and *chain*, but also by being hedged up; yet they will chuse to go there.

Jer. 44.
16, 17.

25 *Chris.* They are idle, they love not to take pains, up-hill way is unpleasant to them. So it is fulfilled unto them as it is written, The way of the slothful man is a Hedge of Thorns. Yea, they will rather chuse to walk upon a Snare, than to go up 30 this Hill, and the rest of this way to the City.

*The reason
why some do
chuse to go
in by-ways.
Prov. 15. 19.*

Then they set forward, and began to go up the Hill, and up the Hill they went; but before they got to the top, *Christiana* began to pant, and said, I dare say this is a breathing Hill.° No marvel if

*The Hill
puts the Pil-
grims to it.*

they that love their ease more than their souls, chuse to themselves a smother way. Then said *Mercy*, I must sit down; also the least of the Children began to cry. Come, come, said *Great-heart*, sit not down here, for a little above is the Prince's *Arbour*. Then took he the little Boy by the hand, and led him up thereto.

When they were come to the *Arbour*, they were very willing to sit down, for they were all in a pelting heat.^o Then said *Mercy*, How sweet is rest to them that labour. And how good is the Prince of Pilgrims to provide such resting-places for them. Of this *Arbour* I have heard much, but I never saw it before. But here let us beware of sleeping; for as I have heard, for that it cost poor *Christian* dear.

Then said Mr. *Great-heart* to the little ones, Come my pretty Boys, how do you do? What think you now of going on Pilgrimage? Sir, said the least, I was almost beat out of heart, but I thank you for lending me a hand at my need. And I remember now what my Mother has told me, namely, That the way to Heaven is as up a Ladder, and the way to Hell is as down a Hill. But I had rather go up the Ladder to Life, than down the Hill to Death.

Then said *Mercy*, But the Proverb is, *To go down the Hill is easy*. But *James* said (for that was his name) The day is coming when in my opinion *going down Hill will be the hardest of all*. 'Tis a good Boy, said his Master, thou hast given her a right answer. Then *Mercy* smiled, but the little Boy did blush.

Chris. Come, said *Christiana*, will you eat a

They sit in the Arbour.

Matt. 11. 28.

Part 1,
page 56.

The little Boys answer to the Guide, and also to Mercy.

Which is hardest, up Hill or down Hill.

bit, a little to sweeten your mouths, while you sit here to rest your legs? For I have here a piece of Pomgranate, which Mr. *Interpreter* put in my hand, just when I came out of his doors. He gave me also a piece of an Honey-comb, and a little Bottle of Spirits. I thought he gave you something, said *Mercy*, because he called you a to-side. Yes, so he did, said the other: but *Mercy*, it shall still be, as I said it should, when at first we came from home, thou shalt be a sharer in all the good that I have, because thou so willingly didst become my Companion. Then she gave to them, and they did eat, both *Mercy* and the Boys. And said *Christiana* to Mr. *Great-heart*, Sir, will you do as we?

But he answered, You are going on Pilgrimage, and presently I shall return: much good may what you have do to you, at home I eat the same every day. Now when they had eaten and drank, and had chatted a little longer, their Guide said to them, The day wears away, if you think good, let us prepare to be going. So they got up to go, and the little Boys went before. But *Christiana* forgot to take her Bottle of Spirits with her, so she sent her little Boy back to fetch it. Then said *Mercy*, I think this is a losing place. Here *Christian* lost his *Roll*, and here *Christiana* left her Bottle behind her. Sir, what is the cause of this? So their Guide made answer and said, The cause is *sleep* or *forgetfulness*: some *sleep* when they should keep *awake*, and some *forget* when they should *remember*: and this is the very cause, why often at the resting-places, some Pilgrims in some things come off losers. Pilgrims should watch, and remember what they have already

Then refresh themselves.

Christiana forgets her Bottle of Spirits.

Mark this.

received under their greatest enjoyments ; but for want of doing so, oftentimes their Rejoicing ends in Tears, and their Sun-shine in a Cloud : witness the story of *Christian* at this place.

Part 1,
pages 56-58.

5 When they were come to the place where *Mistrust* and *Timorous* met *Christian* to persuade him to go back for fear of the Lions, they perceived as it were a Stage, and before it towards the Road a broad plate with a Copy of Verses written there-
10 on, and underneath, the reason of raising up of that Stage in that place rendered. The Verses were these :

15 Let him that sees this Stage take heed
 Unto his Heart and Tongue ;
 Lest if he do not, here he speed
 As some have long ago.

The words underneath the Verses were, *This Stage was built to punish such upon, who through timorousness or mistrust, shall be afraid*
20 *to go further on Pilgrimage. Also on this Stage both Mistrust and Timorous were burned through the Tongue with an hot Iron, for endeavouring to hinder Christian in his Journey.*

Then said *Mercy*, This is much like to the saying of the Beloved, *What shall be given unto thee?*
25 *or what shall be done unto thee, thou false Tongue? Sharp Arrows of the mighty, with coals of Juniper.*

Psal. 120.
3, 4.

So they went on, till they came within sight of
30 the Lions. Now Mr. *Great-heart* was a strong man, so he was not afraid of a Lion ; but yet when they were come up to the place where the Lions were, the Boys that went before were glad to cringe behind, for they were afraid of the Lions ;

Part 1,
page 59.

so they stept back, and went behind. At this their Guide smiled, and said, How now, my Boys, do you love to go before when no danger doth approach, and love to come behind so soon as the
 5 Lions appear?

Now as they went up, Mr. *Great-heart* drew his Sword, with intent to make a way for the Pilgrims in spite of the Lions. Then there appeared one, that it seems, had taken upon him to back the
 10 Lions ; and he said to the Pilgrims' Guide, What is the cause of your coming hither ? Now the name of that man was *Grim*,^o or *Bloody-man*, because of his slaying of Pilgrims, and he was of the race of the Giants.

15 *Great-heart*. Then said the Pilgrims' Guide, These Women and Children are going on Pilgrimage, and this is the way they must go, and go it they shall in spite of thee and the Lions.

Grim. This is not their way, neither shall they
 20 go therein. I am come forth to withstand them, and to that end will back the Lions.

Now to say truth, by reason of the fierceness of the Lions, and of the *grim* carriage of him that did back them, this way had of late lain much un-
 25 occupied, and was almost all grown over with Grass.

Chris. Then said *Christiana*, Tho' the Highways have been unoccupied heretofore and tho' the Travellers have been made in time past to walk
 30 through by-paths, it must not be so now I am risen, now I am risen a Mother in Israel.

Grim. Then he swore by the Lions but it should, and therefore bid them turn aside, for they should not have passage there.

An emblem of those that go on bravely when there is no danger, but shrink when troubles come.

Of Grim the Giant, and of his backing the Lions.

Judges 5.
 6, 7.

Great-heart. But their Guide made first his approach unto *Grim*, and laid so heavily at him with his Sword, that he forced him to a retreat.

Grim. Then said he (that attempted to back
5 the Lions) Will you slay me upon mine own ground?

Great-heart. 'Tis the King's High-way that we are in, and in his way it is that thou hast placed thy Lions; but these Women and these Children,
10 tho' weak, shall hold on their way in spite of thy Lions. And with that he gave him again a down-right^o blow, and brought him upon his knees. With this blow he also broke his Helmet, and with the next he cut off an arm. Then did the Giant

*A fight
betwixt
Grim and
Great-heart.*

15 roar so hideously, that his voice frightened the Women, and yet they were glad to see him lie sprawling upon the ground. Now the Lions were chained, and so of themselves could do nothing.

The victory.

Wherefore when old *Grim* that intended to back
20 them was dead, Mr. *Great-heart* said to the Pilgrims, Come now and follow me, and no hurt shall happen to you from the Lions. They therefore went on, but the Women trembled as they passed by them; the Boys also lookt as if they would
25 die, but they all got by without further hurt.

*They pass
by the Lions.*

Now then they were within sight of the Porter's Lodge, and they soon came up unto it; but they made the more haste after this to go thither, because 'tis dangerous travelling there in the
30 Night. So when they were come to the Gate, the Guide knocked, and the Porter cried, *Who is there?* But as soon as the Guide had said, *It is I*, he knew his voice, and came down (for the Guide had oft before that come thither as a Con-

*They come
to the Por-
ter's Lodge.*

ductor of Pilgrims.) When he was come down, he opened the Gate, and seeing the Guide standing just before it (for he saw not the Women, for they were behind him) he said unto him, How now,
 5 Mr. *Great-heart* ? what is your business here so late to-night ? I have brought, said he, some Pilgrims hither, where by my Lord's commandment they must lodge. I had been here some time ago, had I not been opposed by the Giant that
 10 did use to back the Lions ; but I after a long and tedious combat with him, have cut him off, and have brought the Pilgrims hither in safety.

Porter. Will you not go in, and stay till morning ?

15 *Great-heart.* No, I will return to my Lord to-night.

Great-heart attempts to go back.

Chris. Oh Sir, I know not how to be willing you should leave us in our Pilgrimage, you have been so faithful and so loving to us, you have
 20 fought so stoutly for us, you have been so hearty in counselling of us, that I shall never forget your favour towards us.

The Pilgrims implore his company still.

Mercy. Then said *Mercy*, O that we might have thy company to our Journey's end. How
 25 can such poor Women as we hold out in a way so full of troubles as this way is, without a Friend and Defender ?

James. Then said *James*, the youngest of the Boys, Pray Sir, be persuaded to go with us, and
 30 help us, because we are so weak, and the way so dangerous as it is.

Great-heart. I am at my Lord's commandment. If he shall allot me to be your Guide quite through, I will willingly wait upon you.

But here you failed at first ; for when he bid me come thus far with you, then you should have begged me of him to have gone quite through with you, and he would have granted your request. How-
 5 ever at present I must withdraw, and so, good *Christiana*, *Mercy*, and my brave Children, Adieu.

Help lost for want of asking for.

Then the Porter, Mr. *Watchful*, asked *Christiana* of her Country and of her Kindred. And
 10 she said, I came from the City of *Destruction*, I am a Widow woman,^o and my Husband is dead, his name was *Christian* the Pilgrim. How, said the Porter, was he your Husband? Yes, said she, and these are his Children ; and this, pointing to
 15 *Mercy*, is one of my Towns-women. Then the Porter rang his bell, as at such times he is wont, and there came to the door one of the Damsels, whose name was *Humble-mind*. And to her the Porter said, Go tell it within that *Christiana* the
 20 Wife of *Christian*, and her Children, are come hither on Pilgrimage. She went in therefore and told it. But O what a noise for gladness was there within, when the Damsel did but drop that word out of her mouth.

Part 1,
 page 59.

Christiana makes herself known to the Porter, he tells it to a Damsel.

25 So they came with haste to the Porter, for *Christiana* stood still at the door. Then some of the most grave said unto her, *Come in Christiana, come in thou Wife of that good man, come in thou blessed woman, come in with all that*
 30 *are with thee*. So she went in, and they followed her that were her Children and her Companions. Now when they were gone in, they were had into a very large room,^o where they were bidden to sit down ; so they sat down, and the Chief of the

Joy at the noise of the Pilgrims coming.

house was called to see and welcome the Guests. Then they came in, and understanding who they were, did salute each other with a kiss, and said, Welcome ye Vessels of the Grace of God, welcome
 5 to us your Friends.

Christians' love is kindled at the sight of one another.

Now because it was somewhat late, and because the Pilgrims were weary with their Journey, and also made faint with the sight of the fight and of the terrible Lions, therefore they desired as soon as
 10 might be, to prepare to go to rest. Nay, said those of the Family, refresh yourselves first with a morsel of Meat. For they had prepared for them a Lamb, with the accustomed Sauce belonging thereto; for the Porter had heard before of their
 15 coming, and had told it to them within. So when they had supped, and ended their Prayer with a Psalm, they desired they might go to rest. But let us, said *Christiana*, if we may be so bold as to chuse, be in that Chamber that was my Husband's
 20 when he was here. So they had them up thither, and they lay all in a room. When they were at rest, *Christiana* and *Mercy* entred into discourse about things that were convenient.

Exod. 12.
 3-8.
 John 1. 29.

Part 1.
 page 69.
Christ's bosom is for all Pilgrims.

Chris. Little did I think once, that when my
 25 Husband went on Pilgrimage, I should ever a followed.

Mercy. And you as little thought of lying in his Bed and in his Chamber to rest, as you do now.

30 *Chris.* And much less did I ever think of seeing his face with comfort, and of worshipping the Lord the King with him, and yet now I believe I shall.

Mercy. Hark, don't you hear a noise?

Chris. Yes, 'tis as I believe, a noise of Musick for joy that we are here.

Musick.

Mercy. Wonderful! Musick in the House, Musick in the Heart, and Musick also in Heaven, 5 for joy that we are here.

Thus they talked awhile, and then betook themselves to sleep. So in the morning, when they were awake, *Christiana* said to *Mercy* :

Chris. What was the matter that you did 10 laugh in your sleep to-night? I suppose you was in a Dream?

Mercy did laugh in her sleep.

Mercy. So I was, and a sweet Dream it was; but are you sure I laughed?

Chris. Yes, you laughed heartily; but prithee 15 *Mercy*, tell me thy dream.

Mercy. I was a dreamed^o that I sat all alone in a solitary place, and was bemoaning of the hardness of my Heart.

Mercy's Dream.

Now I had not sat there long, but methought 20 many were gathered about me, to see me, and to hear what it was that I said. So they harkened, and I went on bemoaning the hardness of my Heart. At this some of them laughed at me, some called me Fool, and some began to thrust me about.

25 With that, methought I looked up, and saw one coming with Wings towards me. So he came directly to me, and said, *Mercy*, what aileth thee? Now when he had heard me make my complaint, he said, *Peace be to thee.* He also wiped mine

What her Dream was.

30 eyes with his Handkerchief, and clad me in Silver and Gold: he put a Chain about my Neck, and Earrings in mine Ears, and a beautiful Crown upon my Head. Then he took me by the Hand, and said, *Mercy*, come after me. So he went up, and I followed,

Ezek. 16. 10-13.

till we came at a Golden Gate. Then he knocked ; and when they within had opened, the man went in, and I followed him up to a Throne, upon which one sat, and he said to me, *Welcome Daughter.*

5 The place looked bright and twinkling like the Stars, or rather like the Sun, and I thought that I saw your Husband there. So I awoke from my Dream. But did I laugh ?

Chris. Laugh ! ay, and well you might, to see
10 yourself so well. For you must give me leave to tell you, that I believe it was a good Dream, and that as you have begun to find the first part true, so you shall find the second at last. *God speaks* Job 33.
once, yea twice, yet man perceiveth it not. In a 14, 15.

15 *Dream, in a Vision of the night, when deep sleep falleth upon men, in slumbring upon the bed.* We need not, when a-bed, lie awake to talk with God. He can visit us while we sleep, and cause us then to hear his voice. Our heart oftentimes wakes
20 when we sleep ; and God can speak to that, either by Words, by Proverbs, by Signs and Similitudes, as well as if one was awake.

Mercy. Well, I am glad of my Dream, for I
hope ere long to see it fulfilled, to the making of
25 me laugh again. *Mercy glad of her Dream.*

Chris. I think it is now high time to rise, and to know what we must do.

Mercy. Pray, if they invite us to stay a while, let us willingly accept of the proffer. I am the
30 willinger^o to stay a while here, to grow better acquainted with these Maids. Methinks *Prudence, Piety, and Charity* have very comely and sober countenances.

Chris. We shall see what they will do. So

when they were up and ready, they came down. And they asked one another of their rest, and if it was comfortable or not.

Mercy. Very good, said *Mercy* ; it was one of
5 the best night's Lodging that ever I had in my life.

Then said *Prudence* and *Piety*, If you will be persuaded to stay here a while, you shall have what the house will afford.

They stay here some time.

Char. Ay, and that with a very good will, said
10 *Charity*. So they consented, and stayed there about a month or above, and became very profitable one to another. And because *Prudence* would see how *Christiana* had brought up her Children, she asked leave of her to catechise them.
15 So she gave her free consent. Then she began at the youngest, whose name was *James*.

Prudence desires to catechise Christiana's Children.

Prudence. And she said, Come *James*, canst thou tell who made thee?

James catechised.

James. God the Father, God the Son, and God
20 the Holy Ghost.

Prud. Good Boy. And canst thou tell me who saves thee?

James. God the Father, God the Son, and God the Holy Ghost.

25 *Prud.* Good Boy still. But how doth God the Father save thee?

James. By his Grace.

Prud. How doth God the Son save thee?

James. By his Righteousness, Death, and Blood,
30 and Life.

Prud. And how doth God the Holy Ghost save thee?

James. By his Illumination, by his Renovation, and by his Preservation.

Then said *Prudence* to *Christiana*, You are to be commended for thus bringing up your Children. I suppose I need not ask the rest these questions, since the youngest of them can answer them so well. I will therefore now apply myself to the youngest next.

Prud. Then she said, Come *Joseph* (for his name was *Joseph*) will you let me catechise you? *Joseph catechised.*

Joseph. With all my heart.

10 *Prud.* What is Man?

Joseph. A reasonable Creature, so made by God, as my Brother said.

Prud. What is supposed by this word *saved*?

Joseph. That Man by Sin has brought himself
15 into a state of Captivity and Misery.

Prud. What is supposed by his being saved by the Trinity?

Joseph. That sin is so great and mighty a Tyrant, that none can pull us out of its clutches
20 but God; and that God is so good and loving to man, as to pull him indeed out of this miserable state.

Prud. What is God's design in saving of poor Men?

25 *Joseph.* The glorifying of his Name, of his Grace and Justice, &c. and the everlasting Happiness of his Creature.

Prud. Who are they that must be saved?

Joseph. Those that accept of his Salvation.

30 *Prud.* Good Boy, *Joseph*, thy Mother has taught thee well, and thou hast harkened to what she hath said unto thee.

Then said *Prudence* to *Samuel*, who was the eldest but one,

Prud. Come *Samuel*, are you willing that I should catechise you also? *Samuel catechised.*

Samuel. Yes, forsooth, if you please.

Prud. What is Heaven?

5 *Sam.* A place and state most blessed, because God dwelleth there.

Prud. What is Hell?

Sam. A place and state most woful, because it is the dwelling place of Sin, the Devil, and Death.

10 *Prud.* Why wouldst thou go to Heaven?

Sam. That I may see God, and serve him without weariness; that I may see Christ, and love him everlastingly; that I may have that fulness of the Holy Spirit in me that I can by no means here enjoy.

15 *Prud.* A very good Boy also, and one that has learned well.

Then she addressed herself to the eldest, whose name was *Matthew*; and she said to him, Come *Matthew*, shall I also catechise you? *Matthew catechised.*

20 *Matthew.* With a very good will.

Prud. I ask then, if there was ever anything that had a being antecedent to or before God?

Matt. No, for God is eternal, nor is there anything excepting himself that had a being until
25 the beginning of the first day. *For in six days the Lord made Heaven and Earth, the Sea and all that in them is.*

Prud. What do you think of the Bible?

Matt. It is the Holy Word of God.

30 *Prud.* Is there nothing written therein but what you understand?

Matt. Yes a great deal.

Prud. What do you do when you meet with such places therein that you do not understand?

Matt. I think God is wiser than I. I pray also that he will please to let me know all therein that he knows will be for my good.

Prud. How believe you as touching the Resurrection of the Dead?

Matt. I believe they shall rise, the same that was buried, the same in *nature*, tho' not in *corruption*. And I believe this upon a double account. First, because God has promised it. Secondly, because he is able to perform it.

Then said *Prudence* to the Boys, You must still harken to your Mother, for she can learn you^o more. You must also diligently give ear to what good talk you shall hear from others, for for your sakes do they speak good things. Observe also and that with carefulness, what the Heavens and the Earth do teach you; but especially be much in the meditation of that Book that was the cause of your Father's becoming a Pilgrim. I for my part, my Children, will teach you what I can while you are here, and shall be glad if you will ask me Questions that tend to godly edifying.

Prudence's conclusion upon the catechising of the Boys.

Now by that these Pilgrims had been at this place a week, *Mercy* had a visitor that pretended some good will unto her, and his name was Mr. *Brisk*. A man of some breeding, and that pretended to Religion, but a man that stuck very close to the World. So he came once or twice or more to *Mercy*, and offered love unto her. Now *Mercy* was of a fair countenance, and therefore the more alluring.

Mercy has a sweet-heart.

Her mind also was, to be always busying of herself in doing, for when she had nothing to do for herself, she would be making of Hose^o and Gar-

Mercy's temper.

ments for others, and would bestow them upon them that had need. And Mr. *Brisk* not knowing where or how she disposed of what she made, seemed to be greatly taken for that he found her
5 never idle. I will warrant her a good huswife,^o quoth he to himself.

Mercy then revealed the business to the Maidens that were of the house, and enquired of them concerning him, for they did know him better
10 than she. So they told her that he was a very busy young man, and one that pretended to Religion, but was as they feared, a stranger to the Power of that which was good.

Nay then, said *Mercy*, I will look no more on
15 him, for I purpose never to have a clog to my soul.

Prudence then replied, That there needed no great matter of discouragement to be given to him, her continuing so as she had began to do for the poor, would quickly cool his courage.

20 So the next time he comes, he finds her at her old work, a making of things for the poor. Then said he, What, always at it? Yes, said she, either for myself or for others. And what canst thou earn a day? quoth he. I do these things, said she,
25 *that I may be rich in Good Works, laying up in store a good Foundation against the time to come, that I may lay hold on Eternal Life.* Why prithee what dost thou with them? said he. Cloath the naked, said she. With that his countenance fell. So he forebore to come at her again. And when he was asked the reason why, he said
that Mercy was a pretty lass, but troubled with ill conditions.^o

Mercy enquires of the Maids concerning Mr. Brisk.

Talk betwixt Mercy and Mr. Brisk.

1 Tim. 6.
17-19.

He forsakes her, and why.

When he had left her, *Prudence* said, Did I

not tell thee, that Mr. *Brisk* would soon forsake thee? yea, he will raise up an ill report of thee; for notwithstanding his pretence to Religion, and his seeming love to *Mercy*, yet *Mercy* and he are 5 of tempers so different, that I believe they will never come together.

Mercy in the Practice of mercy rejected, while Mercy in the Name of mercy is liked.

Mercy. I might a had Husbands afore now, tho' I spake not of it to any; but they were such as did not like my Conditions, tho' never did any 10 of them find fault with my Person. So they and I could not agree.

Prud. *Mercy* in our days is little set by any further than as to its Name; the Practice, which is set forth by thy Conditions, there are but few 15 that can abide.

Mercy. Well, said *Mercy*, if nobody will have me, I will die a Maid, or my Conditions shall be to me as a Husband. For I cannot change my nature, and to have one that lies cross to me in 20 this, that I purpose never to admit of as long as I live. I had a sister named *Bountiful*, that was married to one of these churls; but he and she could never agree; but because my Sister was resolved to do as she had began, that is, to shew 25 kindness to the poor, therefore her Husband first cried her down at the Cross,^o and then turned her out of his doors.

Mercy's resolution.

How Mercy's Sister was served by her Husband.

Prud. And yet he was a Professor, I warrant you?

30 *Mercy.* Yes, such a one as he was, and of such as he the world is now full: but I am for none of them all.

Now *Matthew* the eldest Son of *Christiana* fell sick, and his sickness was sore upon him, for he

Matthew falls sick.

- was much pained in his Bowels, so that he was with it at times, pulled as 'twere both ends together. There dwelt also not far from thence, one Mr. *Skill*, an ancient and well-approved Physician.
- 5 So *Christiana* desired it, and they sent for him, and he came. When he was entred the room, and had a little observed the Boy, he concluded that he was sick of the Gripes.^o Then he said to his Mother, What diet has *Matthew* of late fed upon?
- 10 Diet, said *Christiana*, nothing but that which is wholesome. The Physician answered, This Boy has been tampering with something that lies in his maw^o undigested, and that will not away without means. And I tell you he must be purged, or else
- 15 he will die.

*Gripes of
conscience.*

*The
Physician's
Judgment.*

- Sam.* Then said *Samuel*, Mother, Mother, what was that which my Brother did gather up and eat, so soon as we were come from the Gate that is at the head of this way? You know that
- 20 there was an Orchard on the left hand, on the other side of the wall, and some of the trees hung over the wall, and my Brother did plash and did eat.

*Samuel puts
his Mother
in mind of
the Fruit
his Brother
did eat.*

- Chris.* True my Child, said *Christiana*, he
- 25 did take thereof and did eat, naughty Boy as he was. I did chide him, and yet he would eat thereof.

- Skill.* I knew he had eaten something that was not wholesome food, and that food, to wit,
- 30 that Fruit, is even the most hurtful of all. It is the Fruit of *Beelzebub's* Orchard. I do marvel that none did warn you of it; many have died thereof.

Chris. Then *Christiana* began to cry, and she

said, O naughty Boy, and O careless Mother, what shall I do for my Son?

Skill. Come, do not be too much dejected; the Boy may do well again, but he must purge and
5 vomit.

Chris. Pray Sir, try the utmost of your skill with him whatever it costs.

Skill. Nay, I hope I shall be reasonable. So he made him a Purge, but it was too weak.
10 'Twas said it was made of the Blood of a Goat, the Ashes of a Heifer, and with some of the Juice of Hyssop, &c. When Mr. *Skill* had seen that that Purge was too weak, he made him one to the purpose, 'twas made *Ex Carne & Sanguine*
15 *Christi*.° (You know Physicians give strange Medicines to their Patients.) And it was made up into Pills with a Promise or two, and a proportionable quantity of Salt. Now he was to take them three at a time fasting, in half a quarter of a pint
20 of the Tears of Repentance. When this Potion was prepared and brought to the Boy he was loth to take it, tho' torn with the Gripes as if he should be pulled in pieces. Come, come, said the Physician, you must take it. It goes against my
25 stomach, said the Boy. I must have you take it, said his Mother. I shall vomit it up again, said the Boy. Pray Sir, said *Christiana* to Mr. *Skill*, how does it taste? It has no ill taste, said the Doctor, and with that she touched one of the Pills
30 with the tip of her tongue. Oh *Matthew*, said she, this Potion is sweeter than Honey.° If thou lovest thy Mother, if thou lovest thy Brothers, if thou lovest *Mercy*, if thou lovest thy life, take it. So with much ado, after a short prayer for the

Potion prepared.

Heb. 10.
1-4.

The Lattine I borrow.

John 6.
54-57.
Heb. 9. 14.
Mark 9. 49.

The Boy loth to take the Physick.

Zech. 12. 10.

The Mother tastes it, and persuades him.

5 blessing of God upon it, he took it, and it wrought kindly with him. It caused him to purge, it caused him to sleep and rest quietly, it put him into a fine heat and breathing sweat, and did quite rid him of his Gripes.

So in little time he got up and walked about with a staff, and would go from room to room, and talk with *Prudence*, *Piety*, and *Charity* of his Distemper, and how he was healed.

A word of God in the hand of his Faith.

10 So when the Boy was healed, *Christiana* asked Mr. *Skill*, saying, Sir, what will content you for your pains and care to and of my child? And he said, You must pay the Master of the College of Physicians, according to rules made in that case
15 and provided.

Heb. 13.
11-15.

Chris. But Sir, said she, what is this Pill good for else?

Skill. It is an universal Pill, it is good against all the diseases that Pilgrims are incident to, and
20 when it is well prepared, it will keep good, time out of mind.

This pill an universal Remedy.

Chris. Pray Sir, make me up twelve boxes of them, for if I can get these, I will never take other Physick.

25 *Skill.* These Pills are good to prevent diseases, as well as to cure when one is sick. Yea, I dare say it, and stand to it, that if a man will but use this Physick as he should, *it will make him live for ever.* But good *Christiana*, thou must give
30 these Pills no other way but as I have prescribed, for if you do, they will do no good. So he gave unto *Christiana* Physick for herself and her Boys and for *Mercy*, and bid *Matthew* take heed how he eat any more green Plums, and kist them and went his way.

John 6. 50.

In a glass of the Tears of Repentance.

It was told you before that *Prudence* bid the Boys, that if at any time they would, they should ask her some Questions that might be profitable, and she would say something to them.

5 *Matt.* Then *Matthew* who had been sick, asked her, *Why for the most part Physick should be bitter to our palates ?* *Of Physick.*

Prud. To shew how unwelcome the Word of God and the effects thereof are to a Carnal Heart.

10 *Matt.* Why does Physick, if it does good, purge, and cause that we vomit ? *Of the effects of Physick.*

Prud. To shew that the Word, when it works effectually, cleanseth the Heart and Mind. For look what the one doth to the Body, the other doth

15 to the Soul.

Matt. What should we learn by seeing the Flame of our Fire go upwards ? and by seeing the Beams and sweet Influences of the Sun strike downwards ? *Of Fire and of the Sun.*

20 *Prud.* By the going up of the Fire we are taught to ascend to Heaven by fervent and hot desires ; and by the Sun his sending his Heat, Beams, and sweet Influences downwards, we are taught that the Saviour of the world, tho' high, reaches down

25 with his Grace and Love to us below.

Matt. Where have the Clouds their water ?

Prud. Out of the Sea. *Of the Clouds.*

Matt. What may we learn from that ?

Prud. That Ministers should fetch their Doctrine

30 from God.

Matt. Why do they empty themselves upon the Earth ?

Prud. To shew that Ministers should give out what they know of God to the World.

Matt. Why is the Rainbow caused by the Sun? *Of the Rainbow.*
Prud. To shew that the Covenant of God's

Grace is confirmed to us in Christ.

Matt. Why do the Springs come from the Sea
 5 to us through the Earth?

Prud. To shew that the Grace of God comes to us through the Body of Christ.

Matt. Why do some of the Springs rise out of
 the tops of high Hills? *Of the Springs.*

10 *Prud.* To shew that the Spirit of Grace shall spring up in *some* that are Great and Mighty, as well as in *many* that are Poor and Low.

Matt. Why doth the Fire fasten upon the
 Candle-wick? *Of the Candle.*

15 *Prud.* To shew that unless Grace doth kindle upon the Heart, there will be no true Light of Life in us.

Matt. Why is the Wick and Tallow and all, spent to maintain the light of the Candle?

20 *Prud.* To shew that Body and Soul and all, should be at the service of, and spend themselves to maintain in good condition, that Grace of God that is in us.

Matt. Why doth the Pelican pierce her own
 25 Breast^o with her Bill? *Of the Pelican.*

Prud. To nourish her young ones with her Blood, and thereby to shew that Christ the blessed so loveth his young, his people, as to save them from Death by his Blood.

30 *Matt.* What may one learn by hearing the Cock
 to crow? *Of the Cock.*

Prud. Learn to remember *Peter's* sin, and *Peter's* repentance.^o The Cock's crowing shews also that Day is coming on; let then the crowing

of the Cock put thee in mind of that last and terrible Day of Judgment.

Now about this time their month was out, wherefore they signified to those of the house that 5 'twas convenient for them to up and be going. Then said *Joseph* to his Mother, It is convenient that you forget not to send to the house of Mr. *Interpreter*, to pray him to grant that Mr. *Great-heart* should be sent unto us, that he may be our 10 Conductor the rest of our way. Good Boy, said she, I had almost forgot. So she drew up a Petition, and prayed Mr. *Watchful* the Porter to send it by some fit man to her good Friend Mr. *Interpreter*; who when it was come, and he had seen 15 the contents of the Petition, said to the Messenger, Go tell them that I will send him.

The weak may sometimes call the strong to prayers.

When the Family where *Christiana* was, saw that they had a purpose to go forward, they called the whole house together, to give thanks to their 20 King for sending of them such profitable Guests as these. Which done, they said to *Christiana*, And shall we not shew thee something, according as our custom is to do to Pilgrims, on which thou mayest meditate when thou art upon the way? So 25 they took *Christiana*, her Children, and *Mercy*, into the closet, and shewed them one of the Apples that *Eve* did eat of, and that she also did give to her Husband, and that for the eating of which they both were turned out of Paradise, and asked her 30 what she thought that was? Then *Christiana* said, 'Tis Food or Poison, I know not which. So they opened the matter to her, and she held up her hands and wondered.

They provide to be gone on their way.

Eve's Apple.

A sight of Sin is Amazing.
Gen. 3. 6.
Rom. 7. 24.

Then they had her to a place, and shewed her

Jacob's Ladder. Now at that time there were some Angels ascending upon it. So *Christiana* looked and looked, to see the Angels go up, and so did the rest of the Company. Then they were
 5 going into another place to shew them something else, but *James* said to his Mother, Pray bid them stay here a little longer, for this is a curious sight. So they turned again, and stood feeding their eyes with this so pleasant a prospect. After this they
 10 had them into a place where did hang up a Golden Anchor, so they bid *Christiana* take it down, For, said they, you shall have it with you, for 'tis of absolute necessity that you should, that you may lay hold of that within the veil, and stand sted-
 15 fast, in case you should meet with turbulent weather. So they were glad thereof. Then they took them, and had them to the Mount upon which *Abraham* our Father had offered up *Isaac* his Son, and shewed them the Altar, the Wood, the Fire, and
 20 the Knife, for they remain to be seen to this very day. When they had seen it, they held up their hands and blest themselves, and said, Oh what a man for love to his Master, and for denial to himself was *Abraham*. After they had shewed them
 25 all these things, *Prudence* took them into the Dining-room, where stood a pair of excellent Virginals,^o so she played upon them, and turned what she had shewed them into this excellent song, saying,

*Jacob's
Ladder.*

*A sight of
Christ is
taking.*

Gen. 28. 12.
John 1. 51.

*Golden
Anchor.*

Heb. 6. 19.

*Of Abraham
offering up
Isaac.*

Gen. 22. 6, 9.

*Prudence's
Virginals.*

30 *Eve's Apple* we have shewed you,
 Of that be you aware;
 You have seen *Jacob's Ladder* too,
 Upon which Angels are.
 An Anchor you received have,

But let not these suffice,
 Until with *Abra'm* you have gave°
 Your best, a Sacrifice.

Now about this time, one knocked at the door ;
 5 so the Porter opened, and behold Mr. *Great-heart*
 was there ; but when he was come in, what joy
 was there ? For it came now fresh again into
 their minds, how but a while ago he had slain old
Grim Bloody-man the Giant, and had delivered
 10 them from the Lions.

Mr. Great-heart come again.

Then said Mr. *Great-heart* to *Christiana* and
 to *Mercy*, My Lord has sent each of you a Bottle
 of Wine, and also some parched Corn, together with
 a couple of Pomgranates. He has also sent the
 15 Boys some Figs and Raisins to refresh you in your
 way.

He brings a token from his Lord with him.

Then they addressed themselves to their Journey,
 and *Prudence* and *Piety* went along with them.
 When they came at the gate, *Christiana* asked
 20 the Porter if any of late went by. He said, No,
 only one some time since, who also told me that
 of late there had been a great robbery committed
 on the King's High-way, as you go ; but he saith
 the thieves are taken, and will shortly be tried for
 25 their lives. Then *Christiana* and *Mercy* was
 afraid, but *Matthew* said, Mother fear nothing, as
 long as Mr. *Great-heart* is to go with us and to be
 our Conductor.

Robbery.

Then said *Christiana* to the Porter, Sir, I am
 30 much obliged to you for all the kindnesses that you
 have shewed me since I came hither, and also for
 that you have been so loving and kind to my
 Children. I know not how to gratify your kind-
 ness. Wherefore pray as a token of my respects

Christiana takes her leave of the Porter.

to you, accept of this small mite. So she put a gold Angel^o in his hand, and he made her a low obeisance, and said, Let thy Garments^o be always white, and let thy Head want no Ointment. Let
 5 *Mercy* live and not die, and let not her works be few. And to the Boys he said, Do you fly youthful lusts, and follow after Godliness with them that are grave and wise, so shall you put gladness into your Mother's heart, and obtain praise of all
 10 that are sober-minded. So they thanked the Porter and departed.

The Porter's blessing.

Now I saw in my Dream that they went forward until they were come to the brow of the Hill, where *Piety* bethinking herself cried out,
 15 Alas! I have forgot what I intended to bestow upon *Christiana* and her Companions, I will go back and fetch it. So she ran and fetched it. While she was gone, *Christiana* thought she heard in a Grove a little way off on the right hand,
 20 a most curious melodious note, with words much like these,

Through all my Life thy Favour is
 So frankly shew'd to me,
 That in thy House for evermore
 25 My dwelling-place shall be.^o

And listening still she thought she heard another answer it, saying,

For why? The Lord our God is good,
 His Mercy is forever sure;
 30 His Truth at all times firmly stood,
 And shall from age to age endure.^o

So *Christiana* asked *Prudence* what 'twas that made those curious notes? They are, said she, our

Country Birds ; they sing these notes but seldom, except it be at the Spring,^o when the Flowers appear, and the Sun shines warm, and then you may hear them all day long. I often, said she, go
 5 out to hear them, we also oftentimes keep them tame in our house. They are very fine company for us when we are melancholy, also they make the Woods and Groves and Solitary places, places desirous^o to be in.

10 By this time *Piety* was come again ; so she said to *Christiana*, Look here, I have brought thee a scheme of all those things that thou hast seen at our house, upon which thou mayest look when thou findest thyself forgetful, and call those things again
 15 to remembrance for thy edification and comfort.

Piety bestoweth something on them at parting.

Now they began to go down the Hill into the Valley of *Humiliation*. It was a steep Hill, and the way was slippery ; but they were very careful, so they got down pretty well. When they were
 20 down in the Valley, *Piety* said to *Christiana*, This is the place where *Christian* your Husband met with the foul Fiend *Apollyon*, and where they had that dreadful Fight that they had ; I know you cannot but have heard thereof. But be
 25 of good courage ; as long you have here Mr. *Great-heart* to be your Guide and Conductor, we hope you will fare the better. So when these two had committed the Pilgrims unto the conduct of their Guide, he went forward and they went after.

Part 1,
 page 74.

30 *Great-heart*. Then said Mr. *Great-heart*, We need not be so afraid of this Valley, for here is nothing to hurt us unless we procure it to ourselves. 'Tis true, *Christian* did here meet with *Apollyon*, with whom he also had a sore Combat ; but that

Mr. Great-heart at the Valley of Humiliation.

fray was the fruit of those slips that he got in his going down the Hill ; for they that get *slips* there, must look for *combats* here. And hence it is that this Valley has got so hard a name ; for the common people when they hear that some frightful thing has befallen such an one in such a place, are of an opinion that that place is haunted with some foul Fiend or Evil Spirit ; when alas it is for the fruit of their doing, that such things do befall them there.

10 This Valley of *Humiliation* is of itself as fruitful a place as any the Crow flies over ; and I am persuaded if we could hit upon it, we might find somewhere hereabouts, something that might give us an account why *Christian* was so hardly beset

15 in this place.

Part 1,
page 74.

*The reason
why Christian
was so
beset here.*

Then *James* said to his Mother, Lo, yonder stands a Pillar, and it looks as if something was written thereon, let us go and see what it is. So they went, and found there written, *Let Christian's*

20 *slips before he came hither, and the Battles that he met with in this place, be a warning to those that come after.* Lo, said their Guide, did not I tell you that there was something hereabouts that would give intimation of the reason why *Christian*

25 was so hard beset in this place ? Then turning himself to *Christiana*, he said, No disparagement to *Christian* more than to many others whose hap and lot his was ; for 'tis easier going *up* than *down* this Hill, and that can be said but of few Hills in

30 all these parts of the world. But we will leave the good man, he is at rest, he also had a brave Victory over his Enemy ; let him grant that dwelleth above, that we fare no worse when we come to be tried than he.

*A Pillar
with an
Inscription
on it.*

But we will come again to this Valley of *Humiliation*. It is the best and most fruitful piece of ground in all those parts. It is fat ground, and as you see, consisteth much in meadows ; and
 5 if a man was to come here in the Summer-time, as we do now, if he knew not anything before thereof, and if he also delighted himself in the sight of his eyes, he might see that that would be delightful to him. Behold how green this Valley is, also how
 10 beautified with *Lillies*. I have also known many labouring men that have got good estates in this Valley of *Humiliation* (for God resisteth the Proud, but gives more, more Grace to the Humble) for indeed it is a very fruitful soil, and doth bring forth by
 15 handfuls. Some also have wished that the next way to their Father's house were here, that they might be troubled no more with either Hills or Mountains to go over ; but the way is the way, and there's an end.

20 Now as they were going along and talking, they espied a Boy feeding his Father's Sheep. The Boy was in very mean cloaths, but of a very fresh and well-favoured countenance, and as he sate by himself, he sung. Hark, said Mr. *Great-heart*, to
 25 what the Shepherd's Boy saith. So they harkened, and he said,

He that is down needs fear no fall,
 He that is low, no pride ;
 He that is humble, ever shall
 Have God to be his Guide.

I am content with what I have,
 Little be it, or much :
 And Lord, contentment still I crave,
 Because thou savest such.

*This Valley
 a brave
 place.*

Cant. 2. 1.

*Men thrive
 in the Valley
 of Humilia-
 tion.*

James 4. 6.
 1 Pet. 5. 5.

Phil. 4. 12,
 13.

Heb. 13. 5.

Fulness to such a burden is
That go on Pilgrimage ;
Here little, and hereafter Bliss,
Is best from age to age.°

5 Then said their Guide, Do you hear him? I will dare to say, that this Boy lives a merrier life, and wears more of that Herb called *Heart's-ease* in his bosom, than he that is clad in Silk and Velvet ; but we will proceed in our discourse.

10 In this Valley our Lord formerly had his Country-house ; he loved much to be here ; he loved also to walk these Meadows, for he found the air was pleasant. Besides here a man shall be free from the noise, and from the hurryings of this life. All
15 states are full of Noise and Confusion, only the Valley of *Humiliation* is that empty and solitary place. Here a man shall not be so let and hindered° in his Contemplation, as in other places he is apt to be. This is a Valley that nobody walks
20 in, but those that love a Pilgrim's life. And tho' *Christian* had the hard hap to meet here with *Apollyon*, and to enter with him a brisk encounter, yet I must tell you, that in former times men have met with Angels here, have found Pearls here,
25 and have in this place found the words of Life.

Did I say our Lord had here in former days his Country-house, and that he loved here to walk? I will add, in this place, and to the people that live and trace° these Grounds, he has left a yearly
30 revenue to be faithfully paid them at certain seasons, for their maintenance by the way, and for their further encouragement to go on in their Pilgrimage.

Samuel. Now as they went on, *Samuel* said

*Christ when
in the flesh
had his
Country-
house in the
Valley of
Humilia-
tion.*

Hos. 12. 4, 5.

Matt. 11. 29.

to Mr. *Great-heart*, Sir, I perceive that in this Valley my Father and *Apollyon* had their Battle, but whereabouts was the Fight, for I perceive this Valley is large?

5 *Great-heart*. Your Father had that Battle with *Apollyon* at a place yonder before us, in a narrow passage just beyond *Forgetful Green*. And indeed that place is the most dangerous place in all these parts. For if at any time the Pilgrims meet with
10 any brunt, it is when they forget what favours they have received, and how unworthy they are of them. This is the place also where others have been hard put to it; but more of the place when we are come to it; for I persuade myself that to this day there
15 remains either some sign of the Battle, or some Monument to testify that such a Battle there was fought.

*Forgetful
Green.*

Mercy. Then said *Mercy*, I think I am as well in this Valley as I have been anywhere else in all our Journey, the place methinks suits with my
20 spirit. I love to be in such places where there is no rattling with Coaches, nor rumbling with Wheels. Methinks here one may without much molestation, be thinking what he is, whence he came, what he has done, and to what the King has
25 called him. Here one may think, and break at heart, and melt in one's spirit, until one's eyes become like *the Fish-pools of Heshbon*. They that go rightly through this Valley of *Baca* make it a Well, the Rain that God sends down from
30 Heaven upon them that are here also fileth the Pools. This Valley is that from whence also the King will give to their vineyards, and they that go through it shall sing, as *Christian* did for all he met with *Apollyon*.

*Humility a
sweet grace.*

Cant. 7. 4.

Psal. 84. 5-7.

Hos. 2. 15.

Great-heart. 'Tis true, said their Guide, I have gone through this Valley many a time, and never was better than when here. *An experiment of it.*

I have also been a Conduct^o to several Pilgrims, and they have confessed the same, *To this man will I look, saith the King, even to him that is Poor, and of a Contrite Spirit, and that trembles at my Word.*

Now they were come to the place where the afore mentioned Battle was fought. Then said the Guide to *Christiana*, her Children, and *Mercy*, This is the place, on this ground *Christian* stood, and up there came *Apollyon* against him. And look, did not I tell you? Here is some of your Husband's Blood upon these stones to this day; behold also how here and there are yet to be seen upon the place some of the shivers of *Apollyon's* broken Darts. See also how they did beat the ground with their feet as they fought, to make good their places against each other, how also with their by-blows they did split the very stones in pieces. Verily *Christian* did here play the man, and shewed himself as stout, as could, had he been there, even *Hercules*^o himself. When *Apollyon* was beat, he made his retreat to the next Valley, that is called the Valley of the *Shadow of Death*, unto which we shall come anon. *The place where Christian and the Fiend did fight.*

Lo yonder also stands a Monument, on which is engraven this Battle, and *Christian's* Victory, to his fame throughout all ages. So because it stood just on the way-side before them, they stept to it and read the writing, which word for word was this, *Some signs of the Battle remain.*

A Monument of the Battle.

Hard by here was a Battle fought,
Most strange, and yet most true ;
Christian and *Apollyon* sought
Each other to subdue.

*A Monu-
ment of
Christian's
Victory.*

5 The Man so bravely play'd the Man,
He made the *Fiend* to fly ;
Of which a Monument I stand,
The same to testify.

When they had passed by this place, they came
10 upon the borders of the *Shadow of Death* ; and
this Valley was longer than the other ; a place also
most strangely haunted with evil things, as many
are able to testify. But these Women and Chil-
dren went the better through it because they had
15 day-light, and because Mr. *Great-heart* was their
Conductor.

Part 1,
page 81.

When they were entred upon this Valley, they
thought that they heard a groaning as of dead
men, a very great groaning. They thought also
20 they did hear words of Lamentation spoken, as
of some in extreme Torment. These things made
the Boys to quake, the Women also looked pale
and wan ; but their Guide bid them be of good
comfort.

*Groanings
heard.*

25 So they went on a little further, and they
thought that they felt the ground begin to shake
under them, as if some hollow place was there ;
they heard also a kind of a hissing as of Serpents,
but nothing as yet appeared. Then said the Boys,
30 Are we not yet at the end of this doleful place ?
But the Guide also bid them be of good courage,
and look well to their feet, lest haply, said he, you
be taken in some Snare.

*The ground
shakes.*

Now *James* began to be sick, but I think the

- cause thereof was fear ; so his Mother gave him some of that glass of Spirits that she had given her at the *Interpreter's* house, and three of the Pills that Mr. *Skill* had prepared, and the Boy
 5 began to revive. Thus they went on till they came to about the middle of the Valley, and then *Christiana* said, Methinks I see something yonder upon the road before us, a thing of such a shape such as I have not seen. Then said *Joseph*, Mother,
 10 what is it ? An ugly thing, Child, an ugly thing, said she. But Mother, what is it like ? said he. 'Tis like I cannot tell what, said she. And now it was but a little way off. Then said she, It is nigh.
- 15 Well, well, said Mr. *Great-heart*, Let them that are most afraid keep close to me. So the *Fiend* came on, and the Conductor met it ; but when it was just come to him, it vanished to all their sights. Then remembered they what had been said
 20 some time ago, *Resist the Devil, and he will fly from you.*^o
- They went therefore on, as being a little refreshed ; but they had not gone far, before *Mercy* looking behind her, saw, as she thought, something most
 25 like a Lion, and it came a great padding pace^o after ; and it had a hollow Voice of Roaring, and at every Roar that it gave it made all the Valley echo, and their hearts to ake, save the heart of him that was their Guide. So it came up, and Mr. *Great-heart*
 30 went behind, and put the Pilgrims all before him. The Lion also came on apace, and Mr. *Great-heart* addressed himself to give him Battle. But when he saw that it was determined that resistance should be made, he also drew back and came no further.

James sick with Fear.

The Fiend appears.

The Pilgrims are afraid.

Great-heart encourages them.

A Lion.

1 Pet. 5. 8, 9.

Then they went on again, and their Conductor did go before them, till they came at a place where was cast up a Pit the whole breadth of the way, and before they could be prepared to go over that, a great Mist and a Darkness fell upon them, so that they could not see. Then said the Pilgrims, Alas! now what shall we do? But their Guide made answer, Fear not, stand still and see what an end will be put to this also. So they stayed there because their path was marr'd. They then also thought that they did hear more apparently the noise and rushing of the Enemies, the fire also and the smoke of the Pit was much easier to be discerned. Then said *Christiana* to *Mercy*, Now I see what my poor Husband went through, I have heard much of this place, but I never was here afore now. Poor man, he went here all alone in the night; he had night almost quite through the way; also these Fiends were busy about him, as if they would have torn him in pieces. Many have spoke of it, but none can tell what the Valley of the *Shadow of Death* should mean, until they come in it themselves. *The heart knows its own Bitterness, and a stranger intermeddleth not with its Joy.* To be here is a fearful thing.

Great-heart. This is like doing business in great Waters, or like going down into the deep; this is like being in the heart of the Sea, and like going down to the bottoms of the Mountains; now it seems as if the Earth with its bars were about us for ever. *But let them that walk in Darkness and have no Light, trust in the name of the Lord, and stay upon their God.* For my part, as I have told you already, I have gone often

*A Pit and
Darkness.*

*Christiana
now knows
what her
Husband
felt.*

*Great-
heart's
reply.*

through this Valley, and have been much harder put to it than now I am, and yet you see I am alive. I would not boast, for that I am not mine own saviour, but I trust we shall have a good
5 Deliverance. Come let us pray for Light to him that can lighten our Darkness, and that can rebuke not only these, but all the Satans in Hell.

So they cried and prayed, and God sent Light and Deliverance, for there was now no let in their way,
10 no not there where but now they were stopt with a Pit. Yet they were not got through the Valley ; so they went on still, and behold great stinks and loathsome smells, to the great annoyance of them. Then said *Mercy* to *Christiana*, There is not such
15 pleasant being^o here as at the Gate, or at the *Interpreter's*, or at the house where we lay last.

Oh but, said one of the Boys, it is not so bad to go through here as it is to *abide* here always, and for ought I know, one reason why we must go this
20 way to the house prepared for us, is, that our home might be made the sweeter to us.

Well said *Samuel*, quoth the Guide, thou hast now spoke like a man. Why, if ever I get out here again, said the Boy, I think I shall prize
25 light and good way better than ever I did in all my life. Then said the Guide, we shall be out by and by.

So on they went, and *Joseph* said, Cannot we see to the end of this Valley as yet? Then said
30 the Guide, Look to your feet, for you shall presently be among the Snares. So they looked to their feet and went on, but they were troubled much with the Snares. Now when they were come among the Snares, they espied a man cast

They pray.

*One of the
Boys reply.*

into the Ditch on the left hand, with his flesh all rent and torn. Then said the Guide, That is one *Heedless*, that was a going this way, he has lain there a great while. There was one *Take-heed* with him when he was taken and slain, but he escaped their hands. You cannot imagine how many are killed hereabout, and yet men are so foolishly venturous, as to set out lightly on Pilgrimage, and to come without a Guide. Poor *Christian*, it was a wonder that he here escaped ; but he was beloved of his God, also he had a good heart of his own, or else he could never a done it. Now they drew towards the end of the way, and just there where *Christian* had seen the Cave when he went by, out thence came forth *Maul*° a Giant. This *Maul* did use to spoil young Pilgrims with Sophistry ; and he called *Great-heart* by his name, and said unto him, How many times have you been forbidden to do these things ? Then said Mr. *Great-heart*, What things ? What things ? quoth the Giant, you know what things, but I will put an end to your trade. But pray, said Mr. *Great-heart*, before we fall to it, let us understand wherefore we must fight. Now the Women and Children stood trembling, and know not what to do. Quoth the Giant, You rob the Country, and rob it with the worst of thefts. These are but generals, said Mr. *Great-heart*, come to particulars, man.

Then said the Giant, Thou practisest the craft of a Kidnapper, thou gatherest up Women and Children, and carriest them into a strange Country, to the weakning of my master's Kingdom. But now *Great-heart* replied, I am a servant of the God of Heaven, my business is to persuade sinners

Heedless is slain, and Take-heed preserved.

Part 1,
pages 87, 88.

Maul a Giant.

He quarrels with Great-heart.

God's Ministers counted as Kidnappers.

to repentance, I am commanded to do my endeavour to turn Men, Women, and Children, from darkness to light, and from the power of Satan to God; and if this be indeed the ground of thy quarrel, let
5 us fall to it as soon as thou wilt.

*The Giant
and Mr.
Great-heart
must fight.*

Then the Giant came up, and Mr. *Great-heart* went to meet him; and as he went he drew his Sword, but the Giant had a Club. So without more ado they fell to it, and at the first blow the
10 Giant stroke^o Mr. *Great-heart* down upon one of his knees; with that the Women and Children cried out; so Mr. *Great-heart* recovering himself, laid about him in full lusty manner, and gave the Giant a wound in his arm; thus he fought for
15 the space of an hour to that height of heat, that the breath came out of the Giant's nostrils, as the heat doth out of a boiling Caldron.

*Weak folks'
prayers do
sometimes
help strong
folks' cries.*

Then they sat down to rest them, but Mr. *Great-heart* betook him to prayer; also the
20 Women and Children did nothing but sigh and cry all the time that the Battle did last.

When they had rested them, and taken breath, they both fell to it again, and Mr. *Great-heart* with a full blow fetcht the Giant down to the
25 ground. Nay hold and let me recover, quoth he. So Mr. *Great-heart* fairly let him get up.^o So to it they went again, and the Giant mist but little of all to breaking^o Mr. *Great-heart's* skull with his Club.

*The Giant
struck down.*

30 Mr. *Great-heart* seeing that, runs to him in the full heat of his spirit, and pierceth him under the fifth rib; with that the Giant began to faint, and could hold up his Club no longer. Then Mr. *Great-heart* seconded his blow, and smit^o the

head of the Giant from his shoulders. Then the Women and Children rejoiced, and Mr. *Great-heart* also praised God for the deliverance he had wrought.

When this was done, they amongst them erected
 5 a Pillar, and fastned the Giant's head thereon, and wrote underneath in letters that Passengers^o might read,

*He is slain,
 and his head
 disposed of.*

10 He that did wear this head, was one
 That Pilgrims did misuse ;
 He stopt their way, he spared none,
 But did them all abuse ;
 Until that I *Great-heart* arose,
 The Pilgrim's Guide to be ;
 Until that I did him oppose,
 15 That was their Enemy.

Now I saw that they went to the Ascent that was a little way off cast up to be a Prospect^o for Pilgrims, (that was the place from whence *Christian* had the first sight of *Faithful* his Brother)
 20 wherefore here they sat down and rested, they also here did eat and drink and make merry, for that they had gotten deliverance from this so dangerous an Enemy. As they sat thus and did eat, *Christiana* asked the Guide if he had
 25 caught no hurt in the Battle. Then said Mr. *Great-heart*, No, save a little on my flesh ; yet that also shall be so far from being to my detriment, that it is at present a proof of my love to my Master and you, and shall be a means by
 30 Grace to increase my reward at last.

Part 1,
 page 89.

2 Cor. 4.

Chris. But was you not afraid, good Sir, when you see him^o come out with his club ?

*Discourse of
 the fights.*

Great-heart. It is my duty, said he, to distrust mine own ability, that I may have reliance on him
 35 that is stronger than all.

Chris. But what did you think when he fetched you down to the ground at the first blow?

Great-heart. Why I thought, quoth he, that so my Master himself was served, and yet he it
5 was that conquered at the last.

Matt. When you all have thought what you please, I think God has been wonderful good unto us, both in bringing us out of this Valley, and in delivering us out of the hand of this
10 Enemy; for my part I see no reason why we should distrust our God any more, since he has now, and in *such* a place as this, given us such testimony of his love as this.

Then they got up and went forward. Now a
15 little before them stood an Oak, and under it when they came to it, they found an old Pilgrim fast asleep; they knew that he was a Pilgrim by his Cloths and his Staff and his Girdle.^o

So the Guide Mr. *Great-heart* awaked him, and
20 the old Gentleman as he lift up his eyes, cried out, What's the matter? who are you? and what is your business here?

Great-heart. Come man be not so hot, here is none but Friends: yet the old man gets up and
25 stands upon his guard, and will know of them what they were. Then said the Guide, My name is *Great-heart*, I am the Guide of these Pilgrims which are going to the Coelestial Country.

Honest. Then said Mr. *Honest*, I cry you
30 mercy, I fear'd that you had been of the company of those that some time ago did rob *Little-faith* of his money; but now I look better about me, I perceive you are honest people.

Great-heart. Why what would or could you a

*Matthew
here admires
goodness.*

*Old Honest
asleep under
an Oak.*

*One Saint
sometimes
takes
another for
his Enemy.*

done to a helped yourself, if we indeed had been of that company?

Hon. Done! why I would a fought as long as breath had been in me; and had I so done, I am
5 sure you could never have given me the worst on't; for a Christian can never be overcome, unless he shall yield of himself.

Great-heart. Well said, Father *Honest*,^o quoth the Guide, for by this I know thou art a cock^o
10 of the right kind, for thou hast said the truth.

Hon. And by this also I know that thou knowest what true Pilgrimage is, for all others do think that we are the soonest overcome of any.

15 *Great-heart.* Well now we are so happily met, pray let me crave your name, and the name of the place you came from?

Hon. My name I cannot, but I came from the Town of *Stupidity*, it lieth about four degrees
20 beyond the City of *Destruction*.

Great-heart. Oh! are you that Countryman then? I deem I have half a guess of you, your name is Old *Honesty*, is it not? So the old Gentleman blushed, and said, Not *Honesty* in
25 the abstract, but *Honest* is my name, and I wish that my *nature* shall agree to what I am called.

Hon. But Sir, said the old Gentleman, how could you guess that I am such a man, since I came from such a place?

30 *Great-heart.* I had heard of you before, by my Master, for he knows all things that are done on the Earth; but I have often wondered that any should come from your place, for your Town is worse than is the City of *Destruction* itself.

*Talk
between
Great-heart
and he.*

*Whence Mr.
Honest
came.*

Hon. Yes, we lie more off from the Sun, and so are more cold and senseless; but was a man in a Mountain of Ice, yet if the Sun of Righteousness will arise upon him, his frozen heart shall feel
5 a thaw; and thus it hath been with me.

Great-heart. I believe it, Father *Honest*, I believe it, for I know the thing is true.

Then the old Gentleman saluted all the Pilgrims with a holy kiss of charity,^o and asked
10 them of their names, and how they had fared since they set out on their Pilgrimage.

Chris. Then said *Christiana*, My name I suppose you have heard of, good *Christian* was my Husband, and these four were his Children.
15 But can you think how the old Gentleman was taken,^o when she told them who she was! He skipped, he smiled, and blessed them with a thousand good wishes, saying,

Hon. I have heard much of your Husband,
20 and of his Travels and Wars which he underwent in his days. Be it spoken to your comfort, the name of your Husband rings over all these parts of the world: his Faith, his Courage, his Enduring, and his Sincerity under all, has
25 made his name famous. Then he turned him to the Boys, and asked them of their names, which they told him. And then said he unto them, *Matthew*, be thou like *Matthew* the Publican, not in *vice* but in *virtue*. *Samuel*, said he, be
30 thou like *Samuel* the Prophet, a man of *faith* and *prayer*. *Joseph*, said he, be thou like *Joseph* in *Potiphar's* house, *chaste*, and *one that flies from temptation*. And *James* be thou like *James* the *Just*, and like *James* the Brother of our Lord.

Stupefied ones are worse than those merely Carnal.

Old Honest and Christiana talk.

He also talks with the Boys.

Old Mr. Honest's blessing on them.

Matt. 10. 3.

Psal. 99. 6.

Gen. 39.

Acts 1. 13.

Then they told him of *Mercy*, and how she had left her Town and her Kindred to come along with *Christiana* and with her Sons. At that the old *Honest* man said, *Mercy* is thy name? by *Mercy* 5 shalt thou be sustained, and carried through all those difficulties that shall assault thee in thy way, till thou shalt come thither where thou shalt look the Fountain of *Mercy* in the face with comfort.

*He blesseth
Mercy.*

All this while the Guide *Mr. Great-heart* was 10 very much pleased, and smiled upon his Companion.

Now as they walked along together, the Guide asked the old Gentleman if he did not know one *Mr. Fearing*, that came on Pilgrimage out of his parts.

*Talk of one
Mr. Fearing.*

15 *Hon.* Yes, very well, said he. He was a man that had the root of the matter in him, but he was one of the most troublesome Pilgrims that ever I met with in all my days.

Great-heart. I perceive you knew him, for you 20 have given a very right character of him.

Hon. Knew him! I was a great Companion of his; I was with him most an end^o; when he first began to think of what would come upon us hereafter, I was with him.

25 *Great-heart.* I was his Guide from my Master's house to the gates of the Cœlestial City.

Hon. Then you knew him to be a troublesome one.

Great-heart. I did so, but I could very well 30 bear it, for men of my calling are oftentimes intrusted with the conduct of such as he was.

Hon. Well then, pray let us hear a little of him, and how he managed himself under your conduct?

Great-heart. Why, he was always afraid that he should come short of whither he had a desire to go. Everything frightned him that he heard anybody speak of, that had but the least appearance
 5 of opposition in it. I hear that he lay roaring at the Slough of *Dispond* for above a month together, nor durst he, for^o all he saw several go over before him, venture, tho' they, many of them, offered to lend him their hand. He would not go back again
 10 neither. The Cœlestial City, he said, he should die if he came not to it, and yet was dejected at every difficulty, and stumbled at every Straw that anybody cast in his way. Well, after he had lain at the Slough of *Dispond* a great while, as I have
 15 told you; one Sun-shine morning, I do not know how, he ventured, and so got over. But when he was over, he would scarce believe it. He had, I think, a Slough of *Dispond* in his mind, a Slough that he carried everywhere with him, or else he
 20 could never have been as he was. So he came up to the Gate, you know what I mean, that stands at the head of this way, and there also he stood a good while before he would adventure to knock. When the Gate was opened he would give back,
 25 and give place to others, and say that he was not worthy; for for all he gat^o before some to the Gate, yet many of them went in before him. There the poor man would stand shaking and shrinking, I dare say it would have pitied one's heart to have
 30 seen him, nor would he go back again. At last he took the Hammer^o that hanged on the Gate in his hand, and gave a small Rap or two; then one opened to him, but he shrunk back as before. He that opened stept out after him, and said, Thou

Mr.
Fearing's
troublesome
Pilgrimage.

His
behaviour at
the Slough
of Dispond.

His be-
haviour at
the Gate.

trembling one, what wantest thou ? With that he fell down to the ground. He that spoke to him wondered to see him so faint. So he said to him, Peace be to thee, up, for I have set open the door 5 to thee, come in, for thou art blest. With that he gat up, and went in trembling, and when he was in, he was ashamed to shew his face. Well, after he had been entertained there a while, as you know how the manner is, he was bid go on his way, and 10 also told the way he should take. So he came till he came to our house. But as he behaved himself at the Gate, so he did at my Master the *Interpreter's* door. He lay thereabout in the cold a good while, before he would adventure to call, yet he 15 would not go back, and the nights were long and cold then. Nay he had a Note of Necessity in his bosom to my Master, to receive him and grant him the comfort of his house, and also to allow him a stout and valiant Conduct because he was himself 20 so *chicken-hearted* a man ; and yet for all that he was afraid to call at the door. So he lay up and down thereabouts till, poor man, he was almost starved. Yea so great was his Dejection, that tho' he saw several others for knocking got in, yet he 25 was afraid to venture. At last, I think I looked out of the window, and perceiving a man to be up and down about the door, I went out to him, and asked what he was ; but, poor man, the water stood in his eyes ; so I perceived what he wanted. I 30 went therefore in and told it in the house, and we shewed the thing to our Lord. So he sent me out again, to entreat him to come in ; but I dare say I had hard work to do it. At last he came in, and I will say that for my Lord, he carried it wonderful

His behaviour at the Interpreter's door.

lovingly to him. There were but a few good bits at the Table but some of it was laid upon his trencher. Then he presented the Note, and my Lord looked thereon, and said his desire should be
 5 granted. So when he had been there a good while, he seemed to get some heart, and to be a little more comfortable; for my Master, you must know, is one of very tender bowels, specially to them that are afraid; wherefore he carried it so towards him
 10 as might tend most to his encouragement. Well, when he had had a sight of the things of the place, and was ready to take his Journey to go to the City, my Lord, as he did to *Christian* before, gave him a Bottle of Spirits, and some comfortable things
 15 to eat. Thus we set forward, and I went before him; but the man was but of few words, only he would sigh aloud.

When we were come to where the three fellows were hanged, he said that he doubted that that
 20 would be his end also. Only he seemed glad when he saw the Cross and the Sepulchre. There I confess he desired to stay a little to look, and he seemed for a while after to be a little cheary. When we came at the Hill *Difficulty*, he made no
 25 stick at that, nor did he much fear the Lions; for you must know that his trouble was not about such things as those, his fear was about his acceptance at last.

I got him in at the House *Beautiful*, I think
 30 before he was willing. Also when he was in, I brought him acquainted with the Damsels that were of the place, but he was ashamed to make himself much for company. He desired much to be alone, yet he always loved good talk, and often

How he was entertained there.

He is a little encouraged at the Interpreter's house.

He was greatly afraid when he saw the Gibbet, cheary when he saw the Cross.

Dumppish at the House Beautiful.

would get behind the Screen to hear it. He also loved much to see ancient things, and to be pondering them in his mind. He told me afterwards that he loved to be in those two houses from which 5 he came last, to wit, at the Gate, and that of the *Interpreter's*, but that he durst not be so bold to ask.

When we went also from the House *Beautiful*, down the Hill into the Valley of *Humiliation*, he went down as well as ever I saw man in my 10 life; for he cared not how mean he was, so he might be happy at last. Yea, I think there was a kind of a sympathy betwixt that Valley and him, for I never saw him better in all his Pilgrimage than when he was in that Valley.

15 Here he would lie down, embrace the ground, and kiss the very Flowers that grew in this Valley. He would now be up every morning by break of day, tracing and walking to and fro in this Valley.

But when he was come to the entrance of the 20 Valley of the *Shadow of Death*, I thought I should have lost my man; not for that he had any inclination to go back, that he always abhorred, but he was ready to die for fear. O, the *Hobgoblins* will have me, the *Hobgoblins* will have me, 25 cried he, and I could not beat him out on't. He made such a noise and such an ontery here, that, had they but heard him, 'twas enough to encourage them to come and fall upon us.

But this I took very great notice of, that this 30 Valley was as quiet while he went through it, as ever I knew it before or since. I suppose these Enemies here had now a special check from our Lord, and a command not to meddle until Mr. *Fearing* was past over it.

He went down into and was very pleasant in the Valley of Humiliation.

Iam. 3.
27-29.

Much perplexed in the Valley of the Shadow of Death.

It would be too tedious to tell you of all. We will therefore only mention a passage or two more. When he was come at *Vanity Fair*, I thought he would have fought with all the men in the Fair. 5 I feared there we should both have been knock'd o' the head, so hot was he against their fooleries. Upon the Inchant'd Ground he was also very wakeful. But when he was come at the River where was no Bridge, there again he was in a 10 heavy case. Now, now, he said, he should be drowned for ever, and so never see that face with comfort that he had come so many miles to behold.

His behaviour at Vanity Fair.

And here also I took notice of what was very remarkable, the Water of that River was lower at 15 this time than ever I saw it in all my life. So he went over at last, not much above wet-shod.^o When he was going up to the Gate, Mr. *Great-heart*^o began to take his leave of him, and to wish him a good reception above. So he said, *I shall,* 20 *I shall.* Then parted we asunder, and I saw him no more.

His boldness at last.

Hon. Then it seems he was well at last.

Great-heart. Yes, yes; I never had doubt about him; he was a man of a choice spirit, only he 25 was always kept very low, and that made his life so burdensome to himself, and so troublesome to others. He was above many tender of sin. He was so afraid of doing injuries to others, that he often would deny himself of that which was law- 30 ful, because he would not offend.

Psal. 88.

*Rom. 14. 21.
1 Cor. 8. 13.*

Hon. But what should be the reason that such a good man should be all his days so much in the dark? .

Great-heart. There are two sorts of reasons for

it. One is, the wise God will have it so, some must *pipe* and some must *weep*. Now Mr. *Fearing* was one that played upon this *Base*; he and his fellows sound the *Sackbut*,^o whose notes are
 5 more doleful than the notes of other Musick are; tho' indeed some say the *Base* is the Ground of Musick. And for my part I care not at all for that profession that begins not in heaviness of mind. The first string that the Musician usually
 10 touches is the *Base*, when he intends to put all in tune. God also plays upon this string first, when he sets the soul in tune for himself. Only here was the imperfection of Mr. *Fearing*, he could play upon no other Musick but this, till towards
 15 his latter end.

I make bold^o to talk thus metaphorically, for the ripening of the Wits of young Readers; and because in the Book of the Revelations, the saved are compared to a company of Musicians that play
 20 upon their Trumpets and Harps, and sing their Songs before the Throne.

Hon. He was a very zealous man, as one may see by what relation you have given of him. Difficulties, Lions or *Vanity Fair*, he feared not at all.
 25 'Twas only Sin, Death and Hell that was to him a terror, because he had some doubts about his interest in that Cœlestial Country.

Great-heart. You say right. Those were the things that were his troublers, and they, as you
 30 have well observed, arose from the weakness of his mind there-about, not from weakness of spirit as to the practical part of a Pilgrim's life. I dare believe that, as the Proverb is, *he could have bit a Fire-brand, had it stood in his way*; but the

Reason why good men are so in the dark.
 Matt. 11.
 16-19.

Rev. 8. 2.
 chap. 14. 2, 3.

A close about him.

things with which he was oppressed, no man ever yet could shake off with ease.

Chris. Then said *Christiana*, This relation of Mr. *Fearing* has done me good. I thought nobody had been like me, but I see there was some semblance 'twixt this good man and I, only we differed in two things. His troubles were so great, they brake out, but mine I kept within. His also lay so hard upon him, they made him that he could not knock at the houses provided for Entertainment, but my trouble was always such as made me knock the louder.

*Christiana's
sentence.*

Mercy. If I might also speak my heart, I must say that something of him has also dwelt in me; for I have ever been more afraid of the Lake^o and the loss of a place in *Paradise*, than I have been of the loss of other things. Oh, thought I, may I have the happiness to have a habitation *there*, 'tis enough, though I part with all the world to win it.

Matt. Then said *Matthew*, Fear was one thing that made me think that I was far from having that within me that accompanies Salvation, but if it was so with such a good man as he, why may it not also go well with me?

*Mercy's
sentence.*

James. No fears, no Grace, said *James*. Tho' there is not always Grace where there is the fear of Hell, yet to be sure there is no Grace where there is no fear of God.

*Matthew's
sentence.*

Great-heart. Well said, *James*, thou hast hit the mark, for the fear of God is the beginning of Wisdom, and to be sure they that want the *beginning* have neither *middle* nor *end*. But we will here conclude our discourse of Mr. *Fearing*, after we have sent after him this farewell.

*James's
sentence.*

Well, Master *Fearing*, thou didst fear
 Thy God, and wast afraid
 Of doing anything while here
 That would have thee betray'd.
 5 And didst thou fear the Lake and Pit?
 Would others did so too.
 For as for them that want thy wit,
 They do themselves undo.

*Their fare-
 well about
 him.*

Now I saw that they still went on in their talk;
 10 for after Mr. *Great-heart* had made an end with
 Mr. *Fearing*, Mr. *Honest* began to tell them of
 another, but his name was Mr. *Self-will*. He pre-
 tended himself to be a Pilgrim, said Mr. *Honest*,
 but I persuade myself he never came in at the Gate
 15 that stands at the head of the way.

*Of Mr.
 Self-will.*

Great-heart. Had you ever any talk with him
 about it?

Hon. Yes, more than once or twice, but he
 would always be like himself, self-willed. He
 20 neither cared for man, nor argument, nor yet
 example; what his mind prompted him to do,
 that he would do, and nothing else could he be
 got to.

*Old Honest
 had talked
 with him.*

Great-heart. Pray what principles did he hold,
 25 for I suppose you can tell?

Hon. He held that a man might follow the
 Vices as well as the Virtues of the Pilgrims,
 and that if he did both he should be certainly
 saved.

*Self-will's
 opinions.*

Great-heart. How? if he had said 'tis possible
 for the best to be guilty of the Vices, as well as to
 partake of the Virtues of Pilgrims, he could not
 much have been blamed. For indeed we are ex-
 30 empted from no Vice absolutely, but on condition
 that we watch and strive. But this I perceive is

not the thing ; but if I understand you right, your meaning is, that he was of that opinion, that it was allowable so to be ?

Hon. Ay, ay, so I mean, and so he believed and
5 practised.

Great-heart. But what Ground had he for his so saying ?

Hon. Why, he said he had the Scripture for his Warrant.

10 *Great-heart.* Prithee, Mr. *Honest*, present us with a few particulars.

Hon. So I will. He said to have to do with other men's Wives had been practised by *David*,^o God's beloved, and therefore he could do it. He
15 said to have more Women than one, was a thing that *Solomon* practised, and therefore he could do it. He said that *Sarah* and the godly Midwives of *Egypt* lied, and so did saved *Rahab*, and therefore he could do it. He said that the Disciples
20 went at the bidding of their Master, and took away the owner's Ass, and therefore he could do so too. He said that *Jacob* got the Inheritance of his Father in a way of Guile and Dissimulation, and therefore he could do so too.

25 *Great-heart.* High base !^o indeed, and you are sure he was of this opinion ?

Hon. I have heard him plead for it, bring Scripture for it, bring Argument for it, &c.

Great-heart. An opinion that is not fit to be
30 with any allowance in the world.

Hon. You must understand me rightly. He did not say that any man might do this, but that those that had the Virtues of those that did such things, might also do the same.

Great-heart. But what more false than such a conclusion? for this is as much as to say, that because good men heretofore have sinned of infirmity, therefore he had allowance to do it of a presumptuous mind. Or if because a Child by the Blast of the Wind, or for that it stumbled at a Stone, fell down and defiled itself in mire, therefore he might wilfully lie down and wallow like a Boar therein. Who could a thought that any one could so far as been blinded by the power of Lust? But what is written must be true, They stumble at the word being disobedient, whereunto also they were appointed. 1 Pet. 2. 8.

His supposing that such may have the godly man's Virtues, who addict themselves to their Vices, is also a delusion as strong as the other. 'Tis just as if the Dog should say, I have or may have the qualities of the Child, because I lick up its stinking Excrements. To eat up the Sin of God's People, is no sign of one that is possessed with their Virtues. Nor can I believe that one that is of this opinion can at present have Faith or Love in him. But I know you have made strong objections against him, prithee what can he say for himself? Hos. 4. 8.

Hon. Why, he says, to do this by way of opinion, seems abundance more honest than to do it, and yet hold contrary to it in opinion.

Great-heart. A very wicked answer, for tho' to let loose the Bridle to Lusts while our opinions are against such things, is bad; yet to sin and plead a toleration so to do, is worse. The one stumbles Beholders accidentally, the other pleads them into the Snare.

Hon. There are many of this man's mind, that have not this man's mouth, and *that* makes going on Pilgrimage of so little esteem as it is.

Great-heart. You have said the truth, and it is 5 to be lamented. But he that feareth the King of *Paradise* shall come out of them all.

Chris. There are strange opinions in the world, I know one that said, 'Twas time enough to repent when they come to die.

10 *Great-heart.* Such are not over wise. That man would a been loth, might he have had a Week to run twenty mile in for his life, to have deferred that Journey to the last hour of that Week.

15 *Hon.* You say right, and yet the generality of them that count themselves Pilgrims do indeed do thus. I am, as you see, an old man, and have been a Traveller in this road many a day, and I have taken notice of many things.

20 I have seen some that have set out as if they would drive all the world afore^o them, who yet have in few days died as they in the Wilderness, and so never gat sight of the Promised Land.

25 I have seen some that have promised nothing at first setting out to be Pilgrims, and that one would a thought could not have lived a day, that have yet proved very good Pilgrims.

I have seen some that have run hastily forward, 30 that again have after a little time run as fast just^o back again.

I have seen some who have spoke very well of a Pilgrim's life at first, that after a while have spoken as much against it.

I have heard some when they first set out for *Paradise*, say positively there is such a place, who when they have been almost there, have come back again and said there is none.

5 I have heard some vaunt what they would do in case they should be opposed, that have even at a false alarm fled Faith, the Pilgrim's way, and all.

Now as they were thus in their way, there came
10 one running to meet them, and said, Gentlemen and you of the weaker sort, if you love Life, shift for yourselves, for the Robbers are before you. *Fresh news of trouble.*

Great-heart. Then said Mr. *Great-heart*, They
15 be the three that set upon *Little-faith* heretofore. Part 1, page 166.

Well, said he, we are ready for them. So they went on their way. Now they looked at every turning, when they should a met with the Villains; but whether they heard of Mr. *Great-heart*, or whether they had some other game, *Great-heart's resolution.*

Christiana then wished for an Inn for herself and her Children, because they were weary. Then said Mr. *Honest*, There is one a little *Christiana wisheth for an Inn.*

25 before us, where a very honourable Disciple, one *Gaius*,^o dwells. So they all concluded to turn in thither, and the rather because the old Gentleman gave him so good a report. So when they came to the door, they went in, not knocking, *Gaius. Rom. 16. 23.*

30 for Folks use^o not to knock at the door of an Inn. Then they called for the Master of the house, and he came to them. So they asked if they might lie^o there that night? *They enter into his house.*

Gaius. Yes Gentlemen, if you be true men,

for my house is for none but Pilgrims. Then was *Christiana*, *Mercy*, and the Boys the more glad, for that the Innkeeper was a lover of Pilgrims. So they called for Rooms, and he shewed them one for *Christiana* and her Children and *Mercy*, and another for Mr. *Great-heart* and the old Gentleman.

Gaius entertains them, and how.

Great-heart. Then said Mr. *Great-heart*, Good *Gaius*, what hast thou for Supper? for these Pilgrims have come far to-day, and are weary.

Gaius. It is late, said *Gaius*, so we cannot conveniently go out to seek food, but such as we have you shall be welcome to, if that will content.

15 *Great-heart*. We will be content with what thou hast in the house, forasmuch as I have proved thee, thou art never destitute of that which is convenient.

Then he went down and spake to the Cook, whose name was *Taste-that-which-is-good*, to get ready Supper for so many Pilgrims. This done, he comes up again, saying, Come my good Friends, you are welcome to me, and I am glad that I have an house to entertain you; and while Supper is making ready, if you please, let us entertain one another with some good discourse. So they all said, Content.

Gaius his Cook.

30 *Gaius*. Then said *Gaius*, Whose Wife is this aged Matron? and whose Daughter is this young Damsel?

Talk between Gaius and his Guests.

Great-heart. The Woman is the Wife of one *Christian* a Pilgrim of former times, and these are his four Children. The Maid is one of her Acquaintance, one that she hath persuaded to

come with her on Pilgrimage. The Boys take all after their Father, and covet to tread in his steps; yea, if they do but see any place where the old Pilgrim hath lain, or any print of his 5 foot, it ministreth joy to their hearts, and they covet to lie or tread in the same.

Gaius. Then said *Gaius*, Is this *Christian's* Wife? and are these *Christian's* Children? I knew your Husband's Father, yea, also his 10 Father's Father. Many have been good of this stock, their Ancestors dwelt first at *Antioch*.^o *Christian's* Progenitors (I suppose you have heard your Husband talk of them) were very worthy men. They have above any that I know, 15 shewed themselves men of great Virtue and Courage for the Lord of Pilgrims, his ways, and them that loved him. I have heard of many of your Husband's Relations that have stood all trials for the sake of the Truth. *Stephen* that 20 was one of the first of the Family from whence your Husband sprang, was knocked o' the head with Stones. *James*, another of this Generation, was slain with the edge of the Sword. To say nothing of *Paul* and *Peter*, men anciently of 25 the Family from whence your Husband came, there was *Ignatius*^o who was cast to the Lions, *Romanus* whose flesh was cut by pieces from his bones, and *Polycarp* that played the man in the Fire. There was he that was hanged up 30 in a Basket in the Sun for the Wasps to eat, and he who they put into a Sack and cast him into the Sea to be drowned. 'Twould be impossible utterly to count up all of that Family that have suffered Injuries and Death for the

Mark this.

*Of
Christian's
Ancestors.
Acts 11. 26.*

*chap. 7. 59,
60.*

chap. 12. 2.

love of a Pilgrim's life. Nor can I but be glad to see that thy Husband has left behind him four such Boys as these. I hope they will bear up their Father's *name*, and tread in their Father's 5 *steps*, and come to their Father's *end*.

Great-heart. Indeed Sir, they are likely Lads, they seem to chuse heartily their Father's ways.

Gaius. That is it that I said, wherefore *Christian's* Family is like still to spread abroad 10 upon the face of the ground, and yet to be numerous upon the face of the earth. Wherefore let *Christiana* look out some Damsels for her Sons, to whom they may be betroathed, &c. that the name of their Father and the house of his Pro- 15 genitors may never be forgotten in the world.

Hon. 'Tis pity this Family should fall and be extinct.

Gaius. Fall it cannot, but be diminished it may; but let *Christiana* take my advice, and 20 that's the way to uphold it.

And *Christiana*, said this Innkeeper, I am glad to see thee and thy friend *Mercy* together here, a lovely couple. And may I advise, take *Mercy* into a nearer Relation to thee. If she will, 25 let her be given to *Matthew* thy eldest Son, 'tis the way to preserve you a Posterity in the earth. So this match was concluded, and in process of time they were married. But more of that hereafter.

30 *Gaius* also proceeded and said, I will now speak on the behalf of Women, to take away their Reproach. For as Death and the Curse came into the world by a Woman, so also did Life and Health: *God sent forth his Son, made*

*Advice to
Christiana
about her
Boys.*

*Mercy and
Matthew
marry.*

Gen. 3.

Gal. 4. 4.

of a Woman. Yea, to shew how much those that came after did abhor the act of their Mother, this sex in the Old Testament coveted Children, if happily this or that Woman might be
 5 the Mother of the Saviour of the World.

*Why
 Women of
 old so much
 desired
 Children.*

I will say again, that when the Saviour was come, Women rejoiced in him before either Man or Angel. I read not, that ever any Man did give unto Christ so much as one Groat,^o but the Women
 10 followed him and ministred to him of their Substance. 'Twas a Woman that washed his Feet with Tears, and a Woman that anointed his Body to the Burial. They were Women that wept when he was going to the Cross, and Women that fol-
 15 lowed him from the Cross, and that sat by his Sepulchre when he was buried. They were Women that was first with him at his Resurrection-morn, and Women that brought tiding first to his Disciples that he was risen from the Dead. Women
 20 therefore are highly favoured, and shew by these things that they are sharers with us in the Grace of Life.

Luke 2.

chap. 8. 2, 3.
 chap. 7. 37,
 50.
 John 11. 2.
 chap. 12. 3.
 Luke 23. 27.
 Matt. 27. 55,
 56, 61.

Luke 24. 22,
 23.

Now the Cook sent up to signify that Supper was almost ready, and sent one to lay the Cloath,
 25 the Trenchers,^o and to set the Salt and Bread in order.

*Supper
 ready.*

Then said *Matthew*, The sight of this Cloath and of this forerunner of the Supper, begetteth in me a greater Appetite to my food than I had
 30 before.

Gaius. So let all ministring doctrines to thee in this life, beget *in* thee a greater desire to sit at the Supper of the great King in his Kingdom; for all Preaching, Books, and Ordinances here, are but

*What to be
 gathered
 from laying
 of the Board
 with the
 Cloath and
 Trenchers.*

as the laying of the Trenchers and as setting of Salt upon the Board, when compared with the Feast that our Lord will make for us when we come to his House.

5 So Supper came up, and first a Heave-shoulder and a Wave-breast^o was set on the Table before them, to shew that they must begin their meal with Prayer and Praise to God. The Heave-shoulder *David* lifted his Heart up to God with,
10 and with the Wave-breast, where his Heart lay, with that he used to lean upon his Harp when he played. These two Dishes were very fresh and good, and they all eat heartily well thereof.

Lev. 7. 32-34.
chap. 10. 14,
15.

Psal. 25. 1.
Heb. 13. 15.

The next they brought up was a Bottle of Wine,
15 red as Blood. So *Gaius* said to them, Drink freely, this is the Juice of the true Vine that makes glad the heart of God and Man. So they drank and were merry.

Deut. 32. 14.
Judges 9. 13.
John 15. 1.

The next was a dish of Milk well crumbed.^o
20 But *Gaius* said, Let the Boys have that, that they may grow thereby.

*A dish of
milk.*
1 Pet. 2. 1, 2.

Then they brought up in course a dish of Butter and Hony. Then said *Gaius*, Eat freely of this, for this is good to chear up and strengthen your
25 Judgments and Understandings. This was our Lord's dish when he was a Child, *Butter and Hony shall he eat, that he may know to refuse the Evil and chuse the Good.*

*Of Hony
and Butter.*

Isa. 7. 15.

Then they brought them up a dish of Apples,
30 and they were very good tasted Fruit. Then said *Matthew*, May we eat Apples, since they were such, by and with which the Serpent beguiled our first Mother?

*A dish of
Apples.*

Then said *Gaius*,

- Apples* were they with which we were beguil'd,
 Yet *sin*, not Apples, hath our souls defil'd.
 Apples forbid, if eat, corrupts the Blood ;
 To eat such when commanded, does us good.
- 5 Drink of *his* Flagons, then, thou Church, his *Dove*,
 And eat *his* Apples, who are sick of Love.

Then said *Matthew*, I made the scruple because
 I a while since was sick with eating of Fruit.

- Gaius*. Forbidden Fruit will make you sick,
 10 but not what our Lord has tolerated.

While they were thus talking, they were presented with another dish, and 'twas a dish of Nuts. Then said some at the Table, Nuts spoil tender Teeth, specially the Teeth of Children ;
 15 which when *Gaius* heard, he said,

Hard Texts are Nuts (I will not call them cheaters)
 Whose Shells do keep their Kernels from the Eaters.
 Ope then the Shells, and you shall have the Meat,
 They here are brought for you to crack and eat.

- 20 Then were they very merry, and sat at the
 Table a long time, talking of many things. Then
 said the old Gentleman, My good Landlord, while
 we are cracking your Nuts, if you please, do you
 open this Riddle :

- 25 A man there was, tho' some did count him mad,
 The more he cast away the more he had.

*A Riddle
 put forth by
 old Honest.*

Then they all gave good heed, wondring what
 good *Gaius* would say ; so he sat still a while, and
 then thus replied :

- 30 He that bestows his Goods upon the Poor,
 Shall have as much again, and ten times more.

*Gaius opens
 it.*

Then said *Joseph*, I dare say Sir, I did not think you could a found it out. *Joseph wonders.*

Oh, said *Gaius*, I have been trained up in this way a great while, nothing teaches like experience. I have learned of my Lord to be kind, and have found by experience that I have gained thereby. *There is that scattereth, yet increaseth, and there is that withholdeth more than is meet, but it tendeth to Poverty. There is that maketh himself Rich, yet hath nothing, there is that maketh himself Poor, yet hath great Riches.* Prov. 11. 24. chap. 13. 7.

Then *Samuel* whispered to *Christiana* his Mother, and said, Mother, this is a very good man's house, let us stay here a good while, and let my Brother *Matthew* be married here to *Mercy* before we go any further.

The which *Gaius* the Host overhearing said, With a very good will, my Child.

So they stayed there more than a month, and *Mercy* was given to *Matthew* to Wife. *Matthew and Mercy are married.*

While they stayed here, *Mercy*, as her custom was, would be making Coats and Garments to give to the Poor, by which she brought up a very good report upon the Pilgrims.

But to return again to our Story. After Supper the Lads desired a Bed, for that they were weary with Travelling. Then *Gaius* called to shew them their chamber, but said *Mercy*, I will have them to Bed. So she had them to Bed, and they slept well. But the rest sat up all night, for *Gaius* and they were such suitable Company that they could not tell how to part. Then after much talk of their Lord, themselves, and their Journey, old Mr. *Honest*, he that put forth the Riddle to *The Boys go to Bed, the rest sit up.*

Gaius, began to nod. Then said *Great-heart*, *Old Honest*
 What Sir, you begin to be drowsy, come, rub up, *nods.*
 now here's a Riddle for you. Then said Mr. *Honest*,
 Let's hear it.

5 Then said Mr. *Great-heart*:

He that will kill, must first be overcome ; *A Riddle.*
 Who live abroad would, first must die at home.

Hah, said Mr. *Honest*, it is a hard one, hard
 to expound, and harder to practise. But come
 10 Landlord, said he, I will if you please, leave my
 part to you, do you expound it, and I will hear
 what you say.

No said *Gaius*, 'twas put to you, and 'tis ex-
 pected that you should answer it.

15 Then said the old Gentleman,

He first by Grace must conquer'd be,
 That Sin would mortify ; *The Riddle*
 And who, that lives, would convince me,
 Unto himself must die. *opened.*

20 It is right, said *Gaius*, good Doctrine and Ex-
 perience teaches this. For *First*, until Grace dis-
 plays itself, and overcomes the soul with its Glory,
 it is altogether without heart to oppose Sin. Be-
 sides, if Sin is Satan's Cords by which the soul lies
 25 bound, how should it make resistance before it is
 loosed from that infirmity?

Secondly, Nor will any that knows either Rea-
 son or Grace, believe that such a man can be a liv-
 ing Monument of Grace that is a Slave to his own
 30 Corruptions.

And now it comes in my mind, I will tell you
 a Story worth the hearing. There were two men

that went on Pilgrimage, the one began when he was young, the other when he was old. The young man had strong Corruptions to grapple with, the old man's were decayed with the decays of Nature.

A Question worth the minding.

5 The young man trod his steps as even as did the old one, and was every way as light as he. Who now, or which of them, had their Graces shining clearest, since both seemed to be alike?

Hon. The young man's doubtless. For that
10 which heads it against the greatest opposition, gives best demonstration that it is strongest. Specially when it also holdeth pace with that that meets not with half so much, as to be sure old age does not.

A Comparison.

15 Besides, I have observed that old men have blessed themselves^o with this mistake, namely, taking the decays of Nature for a gracious Conquest over Corruptions, and so have been apt to beguile themselves. Indeed old men that are
20 gracious are best able to give advice to them that are young, because they have seen most of the emptiness of things. But yet, for an old and a young to set out both together, the young one has the advantage of the fairest discovery of a work of
25 Grace within him, tho' the old man's Corruptions are naturally the weakest.

A mistake.

Thus they sat talking till break of day. Now when the Family was up, *Christiana* bid her Son *James* that he should read a Chapter, so he read
30 the 53d of *Isaiah*. When he had done, Mr. *Honest* asked, why it was said *that the Saviour is said to come out of a dry ground, and also that he had no form nor comeliness in him?*

Another Question.

Great-heart. Then said Mr. *Great-heart*, To the

first I answer, Because the Church of the Jews,
 of which Christ came, had then lost almost all the
 Sap and Spirit of Religion. To the second I say,
 the words are spoken in the person of the Unbe-
 5 lievers, who because they want that Eye that can
 see into our Prince's Heart, therefore they judge
 of him by the meanness of his Outside. Just like
 those that know not that Precious Stones are cov-
 ered over with a homely Crust, who when they
 10 have found one, because they know not what they
 have found, cast it again away as men do a com-
 mon Stone.

Well, said *Gaius*, now you are here, and since,
 as I know, Mr. *Great-heart* is good at his Weap-
 15 ons, if you please, after we have refreshed our-
 selves, we will walk into the Fields to see if we
 can do any good. About a mile from hence there
 is one *Slay-good*,^o a Giant that doth much annoy
 the King's High-way in these parts; and I know
 20 whereabouts his Haunt is. He is Master of a
 number of Thieves. 'Twould be well if we could
 clear these parts of him.

*Giant
 Slay-good
 assaulted
 and slain.*

So they consented and went, Mr. *Great-heart*
 with his Sword, Helmet, and Shield, and the rest
 25 with Spears and Staves.

When they came to the place where he was,
 they found him with one *Feeble-mind* in his hands,
 whom his Servants had brought unto him, having
 taken him in the way. Now the Giant was rifling
 30 of him, with a purpose after that to pick his Bones,
 for he was of the nature of Flesh-eaters.

*He is found
 with one
 Feeble-mind
 in his hand.*

Well, so soon as he saw Mr. *Great-heart* and
 his Friends at the Mouth of his Cave with their
 Weapons, he demanded what they wanted?

Great-heart. We want thee, for we are come to revenge the quarrel of the many that thou hast slain of the Pilgrims, when thou hast dragged them out of the King's High-way, wherefore come out of
5 thy Cave. So he armed himself and came out, and to a Battle they went, and fought for above an hour, and then stood still to take wind.

Slay. Then said the Giant, Why are you here on my ground?

10 *Great-heart.* To revenge the Blood of Pilgrims, as I also told thee before. So they went to it again, and the Giant made Mr. *Great-heart* give back; but he came up again, and in the greatness of his mind he let fly with such stoutness at the
15 Giant's head and sides, that he made him let his Weapon fall out of his hand. So he smote him and slew him, and cut off his Head, and brought it away to the Inn. He also took *Feeble-mind* the Pilgrim, and brought him with him to his Lodgings.
20 When they were come home, they shewed his head to the Family, and then set it up, as they had done others before, for a terror to those that should attempt to do as he hereafter.

Then they asked Mr. *Feeble-mind* how he fell
25 into his hands?

Feeble-mind. Then said the poor man, I am a sickly man as you see, and, because Death did usually once a day knock at my door, I thought I should never be well at home; so I betook myself
30 to a Pilgrim's life, and have travelled hither from the Town of *Uncertain*, where I and my Father were born. I am a man of no strength at all of body, nor yet of mind; but would if I could, tho' I can but *crawl*, spend my life in the Pilgrim's

One Feeble-mind rescued from the Giant.

How Feeble-mind came to be a Pilgrim.

way. When I came at the Gate that is at the head of the way, the Lord of that place did entertain me freely, neither objected he against my weakly looks, nor against my feeble mind; but
 5 gave me such things that were necessary for my Journey, and bid me hope to the end. When I came to the house of the *Interpreter*, I received much kindness there, and because the Hill *Difficulty* was judged too hard for me, I was carried up
 10 that by one of his servants. Indeed I have found much relief from Pilgrims, tho' none was willing to go so softly as I am forced to do; yet still as they came on, they bid me be of good chear, and said that it was the will of their Lord that
 15 comfort should be given to the *feeble-minded*, and so went on their own pace. When I was come up to *Assault Lane*, then this Giant met with me, and bid me prepare for an Encounter; but alas, feeble one that I was, I had more need of a Cordial.
 20 So he came up and took me. I conceited^o he should not kill me. Also when he had got me into his Den, since I went not with him willingly, I believed I should come out alive again; for I have heard that not any Pilgrim that is taken
 25 captive by violent hands, if he keeps heart-whole towards his Master, is by the Laws of Providence to die by the hand of the Enemy. Robbed I looked to be, and robbed to be sure I am; but I am, as you see, escaped with Life, for the which I thank
 30 my King as Author, and you as the Means. Other brunts I also look for, but this I have resolved on, to wit, to *run*, when I can, to *go* when I cannot
run, and to *creep* when I cannot *go*. As to the main, I thank him that loves me, I am fixed. My

1 Thess. 5.
14.

Mark this.

Mark this.

way is before me, my Mind is beyond the River that has no Bridge, tho' I am, as you see, but of a *feeble* Mind.

Hon. Then said old Mr. *Honest*, Have you not 5 some time ago been acquainted with one Mr. *Fearing* a Pilgrim?

Feeble. Acquainted with him, Yes. He came from the Town of *Stupidity*, which lieth four degrees to the northward of the City of *Destruction*, and as many off of where I was born; yet we 10 were well acquainted, for indeed he was mine Uncle, my Father's Brother. He and I have been much of a temper. He was a little shorter than I, but yet we were much of a complexion.

Mr. Fearing
Mr. Feeble-
mind's
Uncle.

15 *Hon.* I perceive you know him, and I am apt to believe also that you were related one to another; for you have his whitely Look, a Cast like his with your eye, and your Speech is much alike.

Feeble-mind
has some
of Mr.
Fearing's
Features.

Feeble. Most have said so that have known us 20 both, and besides, what I have read in him, I have for the most part found in myself.

Gaius. Come Sir, said good *Gaius*, be of good chear, you are welcome to me and to my house, and what thou hast a mind to, call for freely; and 25 what thou would'st have my servants do for thee, they will do it with a ready mind.

Gaius com-
forts him.

Then said Mr. *Feeble-mind*, This is unexpected Favour, and as the Sun shining out of a very dark Cloud. Did Giant *Slay-good* intend me this 30 favour when he stopped me, and resolved to let me go no further? Did he intend that after he had rifled my Pockets, I should go to *Gaius* mine Host? Yet so it is.

Notice to be
taken of
Providence.

Now just as Mr. *Feeble-mind* and *Gaius* was

thus in talk, there comes one running and called at the door, and told, That about a mile and an half off there was one Mr. *Not-right* a Pilgrim struck dead upon the place where he was with a
5 Thunderbolt.

Feeble. Alas, said Mr. *Feeble-mind*, is he slain? He overtook me some days before I came so far as hither, and would be my Company-keeper. He also was with me when *Slay-good* the Giant took
10 me, but he was nimble of his heels and escaped. But it seems he escaped to die, and I was took to live.

What one would think, doth seek to slay outright,
Ofttimes delivers from the saddest plight.
15 That very Providence whose face is Death,
Doth ofttimes to the lowly, Life bequeath.
I taken was, he did escape and flee,
Hands cross'd gives Death to him, and Life to me.

Now about this time *Matthew* and *Mercy* were
20 married.° Also *Gaius* gave his Daughter *Phebe* to *James*, *Matthew's* Brother, to Wife; after which time they yet stayed above ten days at *Gaius's* house, spending their time and the seasons like as Pilgrims use to do.

25 When they were to depart, *Gaius* made them a Feast, and they did eat and drink and were merry. Now the hour was come that they must be gone, wherefore Mr. *Great-heart* called for a Reckoning. But *Gaius* told him that at his house
30 it was not the custom for Pilgrims to pay for their Entertainment. He boarded them by the year, but looked for his pay from the good *Samaritan*, who had promised him at his return, whatsoever

Tidings how one Not-right was slain with a Thunderbolt, and Mr. Feeble-mind's comment upon it.

The Pilgrims prepare to go forward.

How they greet one another at parting.
Luke 10.
33-35.

charge he was at with them faithfully to repay him. Then said Mr. *Great-heart* to him,

Great-heart. Beloved, thou dost faithfully whatsoever thou dost to the Brethren and to
 5 Strangers, which have borne witness of thy
 Charity before the Church; whom if thou (yet)
 bring forward on their Journey after a Godly
 sort, thou shalt do well. 3 John 5, 6.

Then *Gaius* took his leave of them all, and of
 10 his Children, and particularly of Mr. *Feeble-mind*.
 He also gave him something to drink by the way. *Gaius his last kindness to Feeble-mind.*

Now Mr. *Feeble-mind*, when they were going
 out of the door, made as if he intended to linger.
 The which when Mr. *Great-heart* espied, he said,
 15 Come Mr. *Feeble-mind*, pray do you go along
 with us, I will be your Conductor, and you shall
 fare as the rest.

Feeble. Alas, I want a suitable Companion, *Feeble-mind for going behind.*
 you are all lusty and strong, but I, as you see,
 20 am weak. I chuse therefore rather to come be-
 hind, lest by reason of my many Infirmities I should
 be both a Burden to myself and to you. I am, as
 I said, a man of a weak and feeble mind, and shall
 be offended and made weak at that which others
 25 can bear. I shall like no Laughing, I shall like
 no gay Attire, I shall like no unprofitable Questions.
 Nay I am so weak a man, as to be offended with
 that which others have a liberty to do. I do not
 yet know all the Truth. I am a very ignorant *His excuse for it.*
 30 *Christian man.* Sometimes if I hear some re-
 joice in the Lord, it troubles me because I cannot
 do so too. It is with me as it is with a weak
 man among the strong, or as with a sick man
 among the healthy, or as a Lamp despised, (*He*

that is ready to slip with his feet, is as a Lamp despised in the thought of him that is at ease.) So that I know not what to do.

Great-heart. But Brother, said Mr. *Great-heart*, I have it in Commission to comfort the *feeble-minded*, and to support the *weak*. You must needs go along with us; we will wait for you, we will lend you our help, we will deny ourselves of some things both opinionative and practical for your sake, we will not enter into doubtful disputations before you, we will be made all things to you rather than you shall be left behind.

Now all this while they were at *Gaius's* door; and behold as they were thus in the heat of their discourse, Mr. *Ready-to-halt* came by with his Crutches in his hand, and he also was going on Pilgrimage.

Feeble. Then said Mr. *Feeble-mind* to him, Man, how camest thou hither? I was but just now complaining that I had not a suitable Companion, but thou art according to my wish. Welcome, welcome, good Mr. *Ready-to-halt*, I hope thee and I may be some help.

Ready-to-halt. I shall be glad of thy Company, said the other; and good Mr. *Feeble-mind*, rather than we will part, since we are thus happily met, I will lend thee one of my Crutches.

Feeble. Nay, said he, tho' I thank thee for thy good will, I am not inclined to halt before I am lame. Howbeit, I think when occasion is, it may help me against a Dog.

Ready. If either myself or my Crutches can do thee a pleasure, we are both at thy command, good Mr. *Feeble-mind*.

Job 12. 5.

Great-heart's Commission.
1 Thess. 5. 14.

Rom. 14.

A Christian Spirit.
1 Cor. 8. chap. 9. 22.Psal. 38. 17.
Promises.

Feeble-mind glad to see Ready-to-halt come by.

Thus therefore they went on, Mr. *Great-heart* and Mr. *Honest* went before, *Christiana* and her Children went next, and Mr. *Feeble-mind* and Mr. *Ready-to-halt* came behind with his Crutches.

5 Then said Mr. *Honest*,

Hon. Pray Sir, now we are upon the Road, tell us some profitable things of some that have gone on Pilgrimage before us. New Talk.

Great-heart. With a good will. I suppose you have heard how *Christian* of old did meet with *Apollyon* in the Valley of *Humiliation*, and also what hard work he had to go through the Valley of the *Shadow of Death*. Also I think you cannot but have heard how *Faithful* was put to it with Madam *Wanton*, with *Adam* the First, with one *Discontent*, and *Shame*, four as deceitful Villains as a man can meet with upon the road. Part 1,
pages 74-88.

15 *Hon.* Yes, I have heard of all this ; but indeed good *Faithful* was hardest put to it with *Shame*, 20 he was an unwearied one.

Great-heart. Ay, for as the Pilgrim well said, he of all men had the wrong name.

Hon. But pray Sir, where was it that *Christian* and *Faithful* met *Talkative*? That same was also 25 a notable one. Part 1,
page 89.

Great-heart. He was a confident Fool, yet many follow his ways.

Hon. He had like to a beguiled *Faithful*.

Great-heart. Ay, but *Christian* put him into a 30 way quickly to find him out. Thus they went on till they came at the place where *Evangelist* met with *Christian* and *Faithful*, and prophesied to them of what should befall them at *Vanity Fair*. Part 1,
page 113.

Great-heart. Then said their Guide, Hereabouts did *Christian* and *Faithful* meet with *Evangelist*, who prophesied to them of what Troubles they should meet with at *Vanity Fair*.

5 *Hon.* Say you so! I dare say it was a hard Chapter that then he did read unto them?

Great-heart. 'Twas so; but he gave them encouragement withal. But what do we talk of them? they were a couple of lion-like men, they
10 had set their faces like flint. Don't you remember how undaunted they were when they stood before the Judge? Part 1,
page 126.

Hon. Well, *Faithful* bravely suffered.

Great-heart. So he did, and as brave things
15 came on't, for *Hopeful* and some others, as the Story relates it, were converted by his Death.

Hon. Well, but pray go on, for you are well acquainted with things.

Great-heart. Above all that *Christian* met with
20 after he had passed through *Vanity Fair*, one *By-ends* was the arch one.° Part 1,
page 131.

Hon. *By-ends*, What was he?

Great-heart. A very arch Fellow, a downright Hypocrite. One that would be religious which
25 ways ever the World went, but so cunning that he would be sure neither to lose nor suffer for it. He had his mode of Religion for every fresh occasion, and his Wife was as good at it as he. He would turn and change from opinion to opinion, yea, and
30 plead for so doing too. But so far as I could learn, he came to an ill end with his *by-ends*, nor did I ever hear that any of his Children were ever of any esteem with any that truly feared God.

Now by this time they were come within sight

of the Town of *Vanity*, where *Vanity Fair* is kept. So when they saw that they were so near the Town, they consulted with one another how they should pass through the Town, and some said
 5 one thing and some another. At last Mr. *Great-heart* said, I have, as you may understand, often been a Conductor of Pilgrims through this Town, now I am acquainted with one Mr. *Mnason*, a *Cyprian* by Nation, an old Disciple, at whose
 10 house we may lodge. If you think good, said he, we will turn in there.

They are come within sight of Vanity.

They enter into one Mr. Mnason's to lodge. Acts 21. 16.

Content, said old *Honest*; Content, said *Christiana*; Content, said Mr. *Feeble-mind*; and so they said all. Now you must think it was eventide by
 15 that they got to the outside of the Town, but Mr. *Great-heart* knew the way to the old man's house. So thither they came; and he called at the door, and the old man within knew his tongue so soon as ever he heard it; so he opened, and they
 20 all came in. Then said *Mnason* their Host, How far have ye come to-day? so they said, From the house of *Gaius* our Friend. I promise you, said he, you have gone a good stitch,^o you may well be a weary, sit down. So they sat down.

25 *Great-heart*. Then said their Guide, Come, what cheer Sirs? I dare say you are welcome to my Friend.

They are glad of entertainment.

Mnason. I also, said Mr. *Mnason*, do bid you welcome, and whatever you want, do but say, and
 30 we will do what we can to get it for you.

Hon. Our great want a while since was Harbour and good Company, and now I hope we have both.

Mnason. For Harbour, you see what it is, but for good Company, that will appear in the trial.

Great-heart. Well, said Mr. *Great-heart*, will you have the Pilgrims up into their Lodging?

Mnason. I will, said Mr. *Mnason*. So he had them to their respective places; and also shewed
5 them a very fair Dining-room, where they might be and sup together, until time was come to go to Rest.

Now when they were set in their places, and were a little cheary after their Journey, Mr. *Honest*
10 asked his Landlord if there were any store of good people in the Town?

Mnason. We have a few, for indeed they are but a few when compared with them on the other side.

15 *Hon.* But how shall we do to see some of them? *They desire for the sight of good men to them that are going on Pilgrimage, is like to the appearing of the Moon and the Stars to them that are sailing upon the Seas.*
for the sight of good men to them that are going
on Pilgrimage, is like to the appearing of the Moon
and the Stars to them that are sailing upon the
Seas.

20 Then Mr. *Mnason* stamped° with his foot, and his daughter *Grace* came up; so he said unto her, *Grace*, go you tell my Friends, Mr. *Contrite*, Mr. *Holy-man*, Mr. *Love-saint*, Mr. *Dare-not-Lye*, and Mr. *Penitent*, that I have a Friend or
25 two at my house that have a mind this evening to see them.

So *Grace* went to call them, and they came; and after Salutation made, they sat down together at the Table.

30 Then said Mr. *Mnason* their Landlord, My Neighbours, I have, as you see, a Company of Strangers come to my house, they are Pilgrims, they come from afar, and are going to Mount *Sion*. But who, quoth he, do you think this is? pointing

with his finger to *Christiana*. It is *Christiana* the Wife of *Christian*, that famous Pilgrim, who with *Faithful* his Brother were so shamefully handled in our Town. At that they stood amazed, saying, We
 5 little thought to see *Christiana*, when *Grace* came to call us, wherefore this is a very comfortable surprize. Then they asked her of her welfare, and if these young men were her Husband's Sons? And when she had told them they were, they said, The
 10 King whom you love and serve, make you as your Father, and bring you where he is in Peace.

Hon. Then Mr. *Honest* (when they were all sat down) asked Mr. *Contrite* and the rest, in what
 15 posture their Town was at present?

Contrite. You may be sure we are full of hurry in Fair-time. 'Tis hard keeping our hearts and spirits in any good order, when we are in a cumbered condition. He that lives in such a place as
 20 this is, and that has to do with such as we have, has need of an Item,^o to caution him to take heed every moment of the day.

Hon. But how are your Neighbours for quietness?

25 *Contrite.* They are much more moderate^o now than formerly. You know how *Christian* and *Faithful* were used at our Town; but of late, I say, they have been far more moderate. I think the blood of *Faithful* lieth with load upon them
 30 till now, for since they burned him they have been ashamed to burn any more. In *those* days we were afraid to walk the Streets, but *now* we can shew our heads. *Then* the name of a Professor was odious, *now* specially in some parts of our

Some Talk betwixt Mr. Honest and Contrite.

The Fruit of Watchfulness.

Persecution not so hot at Vanity Fair as formerly.

Town (for you know our Town is large) Religion is counted honourable.

Then said Mr. *Contrite* to them, Pray how fareth it with you in your Pilgrimage? How stands the
5 Country affected towards you?

Hon. It happens to us as it happeneth to Way-faring men; sometimes our way is clean, sometimes foul, sometimes up hill, sometimes down hill. We are seldom at a certainty, the Wind is not always
10 on our backs, nor is every one a Friend that we meet with in the way. We have met with some notable Rubs already, and what are yet behind we know not, but for the most part we find it true that has been talked of of old, *A good man must*
15 *suffer Trouble.*

Contrite. You talk of Rubs, what Rubs have you met withal?

Hon. Nay, ask Mr. *Great-heart* our Guide, for he can give the best account of that.
20 *Great-heart.* We have been beset three or four times already. First *Christiana* and her Children were beset with two Ruffians, that they feared would a took away their lives. We was beset with Giant *Bloody-man*, Giant *Maul*, and Giant *Slay-*
25 *good.* Indeed we did rather beset the last, than were beset of him. And thus it was: After we had been some time at the house of *Gaius*, mine *Host and of the whole Church*,^o we were minded upon a time to take our Weapons with us, and so
30 go see if we could light upon any of those that were Enemies to Pilgrims, (for we heard that there was a notable one thereabouts.) Now *Gaius* knew his Haunt better than I, because he dwelt thereabout, so we looked and looked till at last we

discerned the Mouth of his Cave, then we were glad and plucked up our Spirits. So we approached up to his Den, and lo when we came there, he had dragged by mere force into his Net this poor Man
 5 Mr. *Feeble-mind*, and was about to bring him to his end. But when he saw us, supposing as we thought he had had another Prey, he left the poor man in his Hole, and came out. So we fell to it full sore, and he lustily laid about him; but in
 10 conclusion he was brought down to the ground, and his Head cut off, and set up by the Way-side for a terror to such as should after practise such Ungodliness. That I tell you the truth, here is the man himself to affirm it, who was as a Lamb taken out
 15 of the Mouth of the Lion.

Feeble-mind. Then said Mr. *Feeble-mind*, I found this true to my Cost and Comfort; to my Cost when he threatned to pick my Bones every moment, and to my Comfort when I saw Mr.
 20 *Great-heart* and his Friends with their Weapons approach so near for my Deliverance.

Holy-man. Then said Mr. *Holy-man*, There are two things that they have need to be possessed with that go on Pilgrimage, *courage*, and an *un-*
 25 *spotted life*. If they have not *courage*, they can never hold on their way, and if their Lives be *loose*, they will make the very name of a Pilgrim stink.

Love-saint. Then said Mr. *Love-saint*, I hope
 30 this caution is not needful amongst you. But truly there are many that go upon the road, that rather declare themselves Strangers to Pilgrimage than Strangers and Pilgrims in the Earth.

Dare-not-Lye. Then said Mr. *Dare-not-lye*,

Mr.
Holy-man's
speech.

Mr. Love-
saint's
speech.

'Tis true, they neither have the Pilgrim's Weed,^o nor the Pilgrim's Courage ; they go not uprightly, but all awry with their feet ; one Shoe goes *inward*, another *outward*, and their Hosen^o out behind ;
 5 there a Rag, and there a Rent, to the Disparagement of their Lord.

*Mr. Dare-
not-lye his
speech.*

Penitent. These things, said Mr. *Penitent*, they ought to be troubled for, nor are the Pilgrims like to have that Grace put upon them and their Pilgrim's Progress as they desire, until the way is
 10 cleared of such Spots and Blemishes.

*Mr. Penitent
his speech.*

Thus they sat talking and spending the time, until Supper was set upon the Table ; unto which they went and refreshed their weary
 15 bodies ; so they went to Rest. Now they stayed in this Fair a great while at the house of this Mr. *Mnason*, who in process of time gave his daughter *Grace* unto *Samuel*, *Christiana's* Son, to Wife, and his Daughter *Martha* to *Joseph*.

20 The time as I said, that they lay here was long, (for it was not now as in former times.) Wherefore the Pilgrims grew acquainted with many of the good people of the Town, and did them what service they could. *Mercy*, as she
 25 was wont, laboured much for the Poor, wherefore their Bellies and Backs blessed her, and she was there an Ornament to her Profession. And to say the truth for *Grace*, *Phebe*, and *Martha*, they were all of a very good Nature,
 30 and did much good in their place. They were also all of them very Fruitful, so that *Christian's* name, as was said before, was like to live in the World.

While they lay here, there came a Monster^o *A Monster,*

out of the Woods, and slew many of the people of the Town. It would also carry away their Children, and teach them to suck its Whelps.^o Now no man in the Town durst so much as
 5 face this Monster, but all men fled when they heard of the Noise of his coming.

The Monster was like unto no one Beast upon the Earth; its Body was like a Dragon, and it had seven Heads and ten Horns. It
 10 made great havock of Children, and yet it was governed by a Woman. This Monster propounded Conditions to men, and such men as loved their Lives more than their Souls, accepted of those Conditions. So they came
 15 under.

Now this Mr. *Great-heart*, together with these that came to visit the Pilgrims at Mr. *Mnason's* house, entered into a Covenant to go and engage this Beast, if perhaps they might deliver the
 20 people of this Town from the Paws and Mouth of this so devouring a Serpent.

Then did Mr. *Great-heart*, Mr. *Contrite*, Mr. *Holy-man*, Mr. *Dare-not-lye*, and Mr. *Penitent*, with their Weapons go forth to meet him.
 25 Now the Monster at first was very rampant, and looked upon these Enemies with great Disdain, but they so belaboured him, being sturdy men at Arms, that they made him make a Retreat. So they came home to Mr. *Mnason's* house
 30 again.

The Monster, you must know, had his certain Seasons to come out in, and to make his Attempts upon the Children of the people of the Town; also these Seasons did these valiant Worthies

His shape.
 Rev. 17. 3.

His nature.

How he is engaged.

watch him in, and did still continually assault him; insomuch that in process of time he became not only wounded but lame, also he has not made that havock of the Towns-men's
5 Children as formerly he has done. And it is verily believed by some, that this Beast will die of his Wounds.

This therefore made Mr. *Great-heart* and his Fellows of great Fame in this Town, so that
10 many of the people that wanted their taste of things, yet had a reverend Esteem and Respect for them. Upon this account therefore it was that these Pilgrims got not much hurt here. True there were some of the baser sort, that
15 could see no more than a Mole,^o nor understand more than a Beast, these had no reverence for these men, nor took they notice of their Valour or Adventures.

Well the time grew on that the Pilgrims
20 must go on their way, wherefore they prepared for their Journey. They sent for their Friends, they conferred with them, they had some time set apart therein to commit each other to the Protection of their Prince. There was again
25 that brought them of such things as they had, that was fit for the Weak and the Strong, for the Women and the Men, and so laded^o them with such things as was necessary.

Acts 28. 10.

Then they set forwards on their way, and
30 their Friends accompanying them so far as was convenient, they again committed each other to the Protection of their King, and parted.

They therefore that were of the Pilgrims' Company went on, and Mr. *Great-heart* went

before them. Now the Women and Children being weakly, they were forced to go as they could bear, by this means Mr. *Ready-to-halt* and Mr. *Feeble-mind* had more to sympathize with
 5 their Condition.

When they were gone from the Towns-men, and when their Friends had bid them farewell, they quickly came to the place where *Faithful* was put to Death. There therefore they made a
 10 stand, and thanked Him that had enabled him to bear his Cross so well, and the rather because they now found that they had a benefit by such a manly Suffering as his was.

They went on therefore after this a good way
 15 further, talking of *Christian* and *Faithful*, and how *Hopeful* joined himself to *Christian* after that *Faithful* was dead.

Now they were come up with the Hill *Lucre*,
 where the Silver-mine was, which took *Demas*
 20 off from his Pilgrimage, and into which, as some think, *By-ends* fell and perished; wherefore they considered that. But when they were come to the old Monument that stood over against the Hill *Lucre*, to wit, to the Pillar of
 25 Salt that stood also within view of *Sodom* and its stinking Lake, they marvelled, as did *Christian* before, that men of that Knowledge and ripeness of Wit as they was, should be so blinded as to turn aside here. Only they considered again
 30 that Nature is not affected with the Harms that others have met with, especially if that thing upon which they look has an attracting virtue upon the foolish eye.

I saw now that they went on till they came

Part 1,
 page 141.

at the River that was on this side of the Delectable Mountains. To the River where the fine
 Trees grow on both sides, and whose Leaves,
 if taken inwardly, are good against Surfeits,
 5 where the Meadows are green all the year long, Psal. 23.
 and where they might lie down safely.

By this River side in the Meadow there were
 Cotes^o and Folds for Sheep, an House built for
 the nourishing and bringing up of those Lambs,
 10 the Babes of those Women that go on Pilgrim-
 age. Also there was here one that was intrusted Heb. 5. 2.
 with them who could have Compassion, and Isa. 40. 11.
 that could gather these Lambs with his Arm
 and carry them in his Bosom, and that could
 15 gently lead those that were with young. Now
 to the care of *this Man, Christiana* admonished
 her four Daughters to commit their little ones,^o
 that by these Waters they might be housed,
 harboured, suckered, and nourished, and that
 20 none of them might be lacking in time to come.
 This Man, if any of them go astray or be lost,
 he will bring them again: he will also bind
 up that which was broken, and will strengthen
 them that are sick. Here they will never want
 25 Meat and Drink and Cloathing, here they will
 be kept from Thieves and Robbers, for this Man
 will die before one of those committed to his trust
 shall be lost. Besides, here they shall be sure to
 have good Nurture and Admonition, and shall be
 30 taught to walk in right paths, and that you know
 is a Favour of no small account. Also here, as you
 see, are delicate Waters, pleasant Meadows, dainty
 Flowers, variety of Trees, and such as bear whole-
 some Fruit, Fruit not like that that *Matthew* eat

Part 1,
 page 145.

Psal. 23.

Heb. 5. 2.

Isa. 40. 11.

Ezek. 34.
 11-16.

Jer. 23. 4.

of, that fell over the Wall out of *Beelzebub's* Garden, but Fruit that procureth Health where there is none, and that continueth and increaseth it where it is.

5 So they were content to commit their little ones to him; and that which was also an encouragement to them so to do, was, for that all this was to be at the Charge of the King, and so was as an Hospital^o for young Children and Orphans.

10 Now they went on; and when they were come to *By-path* Meadow, to the Stile over which *Christian* went with his Fellow *Hopeful*, when they were taken by Giant *Despair* and put into *Doubting* Castle, they sat down and consulted what was
 15 best to be done; to wit, now they were so strong, and had got such a man as Mr. *Great-heart* for their Conductor, whether they had not best to make an attempt upon the Giant, demolish his Castle, and if there were any Pilgrims in it, to set
 20 them at liberty before they went any further. So one said one thing, and another said the contrary. One questioned if it was lawful to go upon *unconsecrated* ground, another said they might provided their end was good, but Mr. *Great-heart* said,
 25 Though that Assertion offered last cannot be universally true, yet I have a Commandment to resist Sin, to overcome Evil, to fight the good Fight of Faith, and I pray, with whom should I fight this good Fight, if not with Giant *Despair*? I will
 30 therefore attempt the taking away of his Life, and the demolishing of *Doubting* Castle. Then said he, who will go with me? Then said old *Honest*, I will. And so will we too, said *Christiana's* four Sons, *Matthew*, *Samuel*, *James*, and

They being come to By-path stile have a mind to have a pluck with Giant Despair.

Part 1,
page 150.

Joseph, for they were young men and strong. So they left the Women in the Road, and with them Mr. *Feeble-mind* and Mr. *Ready-to-halt* with his Crutches to be their Guard, until they came back ;
 5 for in that place, tho' Giant *Despair* dwelt so near, they keeping in the Road, a little Child might lead them. 1 John 2. 13, 14. Isa. 11. 6.

So Mr. *Great-heart*, old *Honest* and the four young men went to go up to *Doubting* Castle to look for Giant *Despair*. When they came at the Castle-gate, they knocked for entrance with an unusual Noise. At that the old Giant comes to the Gate, and *Diffidence* his Wife follows. Then said he, Who and what is he that is so hardy as
 15 after this manner to molest the Giant *Despair* ? Mr. *Great-heart* replied, It is I, *Great-heart*, one of the King of the Cœlestial Country's Conductors of Pilgrims to their place, and I demand of thee that thou open thy Gates for my Entrance. Prepare thyself also to fight, for I am come to take away thy Head, and to demolish *Doubting* Castle.

Now Giant *Despair*, because he was a Giant, thought no man could overcome him ; and again, thought he, since heretofore I have made a Con-quest of Angels, shall *Great-heart* make me afraid ?
 25 So he harnessed himself and went out. He had a Cap of Steel upon his Head, a Breast-plate of Fire girded to him, and he came out in Iron Shoes, with a great Club in his Hand. Then these six men
 30 made up to him, and beset him behind and before. Also when *Diffidence* the Giantess came up to help him, old Mr. *Honest* cut her down at one Blow. Then they fought for their Lives, and Giant *Despair* was brought down to the Ground,

Despair has overcome Angels.

but was very loth to die. He struggled hard, and had, as they say, as many Lives as a Cat,^o but *Great-heart* was his Death, for he left him not till he had severed his Head from his Shoulders.

Despair is loth to die.

- 5 Then they fell to demolishing *Doubting Castle*, and that you know might with ease be done since Giant *Despair* was dead. They were seven days in destroying of that ; and in it of Pilgrims they found one Mr. *Dispondency*, almost starved to
- 10 Death, and one *Much-afraid* his Daughter ; these two they saved alive. But it would a made you a wondered to have seen the dead Bodies that lay here and there in the Castle-yard, and how full of dead men's Bones the Dungeon was.
- 15 When Mr. *Great-heart* and his Companions had performed this exploit, they took Mr. *Dispondency* and his Daughter *Much-afraid* into their protection, for they were honest people tho' they were Prisoners in *Doubting Castle* to that Tyrant Giant
- 20 *Despair*. They therefore I say, took with them the Head of the Giant (for his Body they had buried under a heap of Stones) and down to the Road and to their Companions they came, and shewed them what they had done. Now when
- 25 *Feeble-mind* and *Ready-to-halt* saw that it was the Head of Giant *Despair* indeed, they were very jocund and merry. Now *Christiana*, if need was, could play upon the Vial,^o and her Daughter *Mercy* upon the Lute ; so since they were so merry
- 30 disposed, she played them a Lesson,^o and *Ready-to-halt* would dance. So he took *Dispondency's* Daughter, named *Much-afraid*, by the hand, and to dancing they went in the Road. True he could not dance without one Crutch in his hand, but I

Doubting Castle demolished.

They have Musick and Dancing for joy.



Tho' *Doubting* Castle be demolished,
And the Giant *Despair* hath lost his Head,
Sin can rebuild the Castle, make't remain,
And make *Despair* the Giant live again.^o

promise you he footed it well. Also the Girl was to be commended, for she answered the Musick handsomely.

As for Mr. *Dispondency*, the Musick was not
 5 much to him, he was for feeding rather than dancing, for that he was almost starved. So *Christiana* gave him some of her Bottle of Spirits for present relief, and then prepared him something to eat; and in little time the old Gentleman came to
 10 himself, and began to be finely revived.

Now I saw in my Dream, when all these things were finished, Mr. *Great-heart* took the Head of Giant *Despair*, and set it upon a Pole by the High-way side, right over against the Pillar that
 15 *Christian* erected for a Caution to Pilgrims that came after, to take heed of entering into his grounds.

Then he writ^o under it upon a Marble-stone these verses following:

20 This is the Head of him, whose Name only
 In former times did Pilgrims terrify.
 His Castle's down, and *Diffidence* his Wife
 Brave Master *Great-heart* has bereft of Life.
Dispondency, his Daughter *Much-afraid*,
 25 *Great-heart* for them also the Man has play'd.
 Who hereof doubts, if he'll but cast his eye
 Up hither, may his scruples satisfy:
 This Head also, when doubting Cripples dance,
 Doth shew from Fears they have Deliverance.

*A Monument of
 Deliverance.*

30 When these men had thus bravely shewed themselves against *Doubting* Castle, and had slain Giant *Despair*, they went forward, and went on till they came to the *Delectable* Mountains, where *Christian* and *Hopeful* refreshed themselves with

the varieties of the place. They also acquainted themselves with the Shepherds there, who welcomed them, as they had done *Christian* before, unto the *Delectable Mountains*.

5 Now the Shepherds seeing so great a Train follow Mr. *Great-heart* (for with him they were well acquainted) they said unto him, Good Sir, you have got a goodly Company here, pray where did you find all these?

10 Then Mr. *Great-heart* replied,

First here's *Christiana* and her Train,
Her Sons, and her Son's Wives, who like the *Wain*,^o
Keep by the Pole, and do by Compass steer
From Sin to Grace, else they had not been here ;

*The Guide's
Speech to the
Shepherds.*

15 Next here's old *Honest* come on Pilgrimage,
Ready-to-halt too, who I dare engage
True-hearted is, and so is *Feeble-mind*,
Who willing was not to be left behind ;
Dispondency, good man, is coming after,

20 And so also is *Much-afraid* his Daughter.
May we have entertainment here, or must
We further go ? Let's know whereon to trust.

Then said the Shepherds, This is a comfortable Company. You are welcome to us, for we have

*Their En-
tertainment.*

25 comfort for the *feeble* as for the *strong*. Our Prince has an eye to what is done to the least of these, therefore Infirmary must not be a block to our Entertainment. So they had them to the

Matt. 25. 40.

30 Palace door,^o and then said unto them, Come in Mr. *Feeble-mind*, Come in Mr. *Ready-to-halt*, Come in Mr. *Dispondency*, and Mrs. *Much-afraid* his Daughter. *These*, Mr. *Great-heart*, said the Shepherds to the Guide, we call in by name, for that they are most subject to draw back, but as
35 for you and the rest that are *strong*, we leave you

to your wonted Liberty. Then said Mr. *Great-heart*, This day I see that Grace doth shine in your Faces, and that you are my Lord's Shepherds indeed ; for that you have not *pushed* these diseased
 5 neither with Side nor Shoulder, but have rather strewed their way into the Palace with Flowers, as you should.

A description of false Shepherds.

Ezek. 34. 21.

So the feeble and weak went in, and Mr. *Great-heart* and the rest did follow. When they were also
 10 set down, the Shepherds said to those of the weakest sort, What is it that you would have ? for, said they, all things must be managed here to the supporting of the weak, as well as the warning of the unruly.

15 So they made them a Feast of things easy of Digestion, and that were pleasant to the Palate, and nourishing ; the which when they had received, they went to their Rest, each one respectively unto his proper place. When Morning was come, be-
 20 cause the Mountains were high, and the day clear, and because it was the custom of the Shepherds to shew to the Pilgrims before their departure, some Rarities ; therefore after they were ready, and had refreshed themselves, the Shepherds took them out
 25 into the Fields, and shewed them first what they had shewed to *Christian* before.

Then they had them to some new places. The first was to Mount *Marvel*, where they looked, and beheld a man at a distance, *that tumbled the Hills*
 30 *about with Words*. Then they asked the Shepherds what that should mean ? So they told them, that that man was the Son of one *Greatgrace*, of whom you read in the First Part of the Records of the *Pilgrim's Progress*. And he is set there to

Mount Marvel.

Part 1,
 page 166.

teach Pilgrims how to believe down or to tumble out of their ways what Difficulties they shall meet with, by Faith. Then said Mr. *Great-heart*, I know him, he is a man above many. Mark 11. 23, 24.

5 Then they had them to another place called Mount *Innocent*, and there they saw a man cloathed all in White, and two men *Prejudice* and *Ill-will* continually casting Dirt upon him. Now behold the Dirt whatsoever they cast at him would in little time fall off again, and his Garment would look as clear as if no Dirt had been cast thereat. Mount Innocent.

Then said the Pilgrims, What means this? The Shepherds answered, This man is named *Godly-man*, and this Garment is to shew the Innocency of his Life. Now those that throw Dirt at him, are such as hate his *well-doing*, but as you see the Dirt will not stick upon his Cloaths, so it shall be with him that liveth truly innocently in the World. Whoever they be that would make such men dirty, they labour all in vain; for God, by that a little time is spent, will cause that their Innocence shall break forth as the Light, and their Righteousness as the Noon-day.

Then they took them, and had them to Mount *Charity*, where they shewed them a man that had a bundle of cloath lying before him, out of which he cut Coats and Garments for the Poor that stood about him; yet his Bundle or Roll of Cloath was never the less. Mount Charity.

30 Then said they, What should this be? This is, said the Shepherds, to shew you, that he that has a heart to give of his Labour to the Poor, shall never want where-withal. He that watereth shall be watered himself. And the Cake that the Widow

gave to the Prophet did not cause that she had ever the less in her Barrel.

They had them also to a place where they saw one *Fool* and one *Want-wit* washing of an *Ethiopian* with intention to make him white, but the more they washed him the blacker he was. They then asked the *Shepherds* what that should mean. So they told them, saying, Thus shall it be with the vile person. All means used to get such an
 10 one a good name shall in conclusion tend but to make him more abominable. Thus it was with the *Pharisees*, and so shall it be with all *Hypocrites*.

Then said *Mercy* the Wife of *Matthew* to *Christiana* her Mother, Mother, I would, if it
 15 might be, see the Hole in the Hill, or that commonly called the By-way to Hell. So her Mother brake her mind to the *Shepherds*. Then they went to the Door. It was in the side of an Hill, and they opened it, and bid *Mercy* harken awhile.
 20 So she harkened, and heard one saying, *Cursed be my Father for holding of my feet back from the way of Peace and Life*; and another said, *O that I had been torn in pieces before I had, to save my Life, lost my Soul*; and another said,
 25 *If I were to live again, how would I deny myself, rather than come to this place*. Then there was as if the very Earth had groaned and quaked under the feet of this young Woman for fear. So she looked white, and came trembling away, say-
 30 ing, Blessed be he and she that is delivered from this place.

Now when the *Shepherds* had shewed them all these things, then they had them back to the Palace, and entertained them with what the house

The work of one Fool and one Want-wit.

Mercy has a mind to see the Hole in the Hill.

Part 1,
 page 162.

would afford. But *Mercy* being a young and breeding Woman,^o longed for something that she saw there, but was ashamed to ask. Her Mother-in-law then asked her what she ailed, for she looked
 5 as one not well. Then said *Mercy*, There is a Looking-glass hangs up in the Dining-room, off of which I cannot take my mind, if therefore I have it not, I think I shall miscarry. Then said her Mother, I will mention thy wants to the Shepherds,
 10 and they will not deny it thee. But she said, I am ashamed that these men should know that I longed. Nay my Daughter, said she, it is no Shame, but a Virtue, to long for such a thing as that. So *Mercy* said, Then Mother, if you please,
 15 ask the Shepherds if they are willing to sell it.

Now the Glass was one of a thousand. It would present a man, one way, with his own Feature exactly, and turn it but another way, and it would shew one the very Face and Similitude of the
 20 Prince of Pilgrims himself. Yea I have talked with them that can tell, and they have said that they have seen the very Crown of Thorns upon his Head, by looking in that Glass, they have therein
 also seen the Holes in his Hands, in his Feet, and
 25 his Side. Yea such an excellency is there in that Glass, that it will shew him to one where they have a mind to see him, whether living or dead, whether in Earth or Heaven, whether in a state of Humiliation or in his Exaltation, whether coming
 30 to Suffer or coming to Reign.

Christiana therefore went to the Shepherds apart (now the names of the Shepherds are *Knowledge, Experience, Watchful, and Sincere*) and said unto them, There is one of my Daughters,

*Mercy
 longeth, and
 for what.*

*It was the
 Word of
 God.
 Jas. 1. 23.
 1 Cor. 13. 12.*

2 Cor. 3. 18.

*Part 1,
 page 158.*

a breeding Woman, that I think doth long for something she hath seen in this house, and she thinks she shall miscarry if she should by you be denied.

5 *Experience*. Call her, call her, she shall assuredly have what we can help her to. So they called her, and said to her, *Mercy*, what is that thing thou wouldst have? Then she blushed, and said, The great Glass that hangs up in the Dining-
10 room. So *Sincere* ran and fetched it, and with a joyful consent it was given her. Then she bowed her head, and gave thanks, and said, By this I know that I have obtained favour in your eyes.

*She doth
not lose her
longing.*

They also gave to the other young Women such
15 things as they desired, and to their Husbands great Commendations for that they joined with Mr. *Great-heart* to the slaying of Giant *Despair* and the demolishing of *Doubting Castle*.

About *Christiana's* Neck the Shepherds put a
20 Bracelet, and so they did about the Necks of her four Daughters, also they put Ear-rings in their Ears, and Jewels on their Fore-heads.

*How the
Shepherds
adorn the
Pilgrims.*

When they were minded to go hence, they let them go in peace, but gave not to them those
25 certain Cautions which before were given to *Christian* and his Companion. The reason was for that these had *Great-heart* to be their Guide, who was one that was well acquainted with things, and so could give them their Cautions more seasonably,
30 to wit, even then when the Danger was nigh the approaching.

Part 1,
page 163.

What Cautions *Christian* and his Companions had received of the Shepherds, they had also lost by that the time was come that they had need to

Part 1,
page 174.

put them in practice. Wherefore here was the advantage that this Company had over the other.

From hence they went on singing, and they said,

Behold, how fitly are the stages set
 5 For their Relief that Pilgrims are become ;
 And how they us receive without one let,
 That make the other life our mark and home !
 What Novelties they have to us they give,
 That we, tho' Pilgrims, joyful lives may live ;
 10 They do upon us too such things bestow,
 That shew we Pilgrims are where'er we go.

When they were gone from the Shepherds, they quickly came to the place where *Christian* met with one *Turn-away*, that dwelt in the town of
 15 *Apostacy*. Wherefore of him Mr. *Great-heart* their Guide did now put them in mind, saying, This is the place where *Christian* met with one *Turn-away*, who carried with him the character of his Rebellion at his back. And this I have to
 20 say concerning this man, he would harken to no counsel, but once a falling, persuasion could not stop him.

Part 1,
 page 165.

*How one
 Turnaway
 managed his
 apostacy.*

When he came to the place where the Cross and the Sepulchre was, he did meet with one that did
 25 bid him look there ; but he gnashed with his teeth, and stamped, and said he was resolved to go back to his own Town. Before he came to the Gate, he met with *Evangelist*, who offered to lay hands on him to turn him into the way again. But this
 30 *Turn-away* resisted him, and having done much despite unto him, he got away over the Wall, and so escaped his hand.

Heb. 10.
 26-29.

Then they went on ; and just at the place where *Little-faith* formerly was robbed, there stood a

man with his Sword drawn, and his Face all bloody. Then said Mr. *Great-heart*, What art thou? The man made answer, saying, I am one whose name is *Valiant-for-truth*. I am a Pilgrim, 5 and am going to the Cœlestial City. Now as I was in my way, there was three men did beset me and propounded unto me these three things: 1. Whether I would become one of them? 2. Or go back from whence I came? 3. Or die upon the 10 place? To the first I answered, I had been a true man a long season, and therefore it could not be expected that I now should cast in my Lot with Thieves. Then they demanded what I would say to the second. So I told them that the place 15 from whence I came, had I not found Incommodity there, I had not forsaken it at all; but finding it altogether unsuitable to me, and very unprofitable for me, I forsook it for this way. Then they asked me what I said to the third. 20 And I told them, My life cost more dear far than that I should lightly give it away. Besides, you have nothing to do thus to put things to my Choice, wherefore at your Peril be it if you meddle. Then these three, to wit *Wildhead*, *Inconsiderate*, and *Prag-* 25 *matick*, drew upon me, and I also drew upon them.

So we fell to it, one against three, for the space of above three hours. They have left upon me, as you see, some of the marks of their Valour, and have also carried away with them some of mine. 30 They are but just now gone. I suppose they might, as the saying is, hear your Horse dash,^o and so they betook them to flight.

Great-heart. But here was great odds, three against one.

*One
Valiant-for-
truth beset
with
Thieves.*

Prov. 1.
10-14.

*How he
behaved
himself, and
put them to
flight.*

*Great-heart
wonders at
his valour.*

Valiant. 'Tis true, but little or more are nothing to him that has the Truth on his side. *Tho' an Host should encamp against me*, said one, *my heart shall not fear; tho' War should rise against me, in this will I be confident, &c.* Besides, said he, I have read in some Records, that one man has fought an Army; and how many did *Sampson*° slay with the Jaw-bone of an Ass? Psal. 27. 3.

Great-heart. Then said the Guide, Why did you not cry out, that some might a come in for your succour?

Valiant. So I did, to my King, who I knew could hear, and afford invisible help, and that was sufficient for me.

Great-heart. Then said *Great-heart* to Mr. *Valiant-for-truth*, Thou hast worthily behaved thyself. Let me see thy Sword. So he shewed it him. When he had taken it in his hand, and looked thereon a while, he said, Ha, *it is a right Jerusalem Blade.*° Isa. 2. 3.

Valiant. It is so. Let a man have one of these Blades, with a Hand to wield it and Skill to use it, and he may venture upon an Angel with it. He need not fear its holding, if he can but tell how to lay on. Its edges will never blunt. It will cut *flesh* and *bones* and *soul* and *spirit* and all. Eph. 6.
12-17.
Heb. 4. 12.

Great-heart. But you fought a great while, I wonder you was not weary?

Valiant. I fought till my Sword did cleave to my Hand; and when they were joined together, as if a Sword grew out of my Arm, and when the Blood run through my Fingers, then I fought with most courage. The Word.
The Faith.
Blood.
2 Sam. 23. 10.

Great-heart. Thou hast done well. Thou hast resisted unto Blood, striving against Sin. Thou shalt abide by us, come in and go out with us, for we are thy Companions.

5 Then they took and washed his Wounds, and gave him of what they had to refresh him, and so they went on together. Now as they went on, because Mr. *Great-heart* was delighted in him (for he loved one greatly that he found to be a man of
10 his hands^o) and because there was with his Company them that was feeble and weak, therefore he questioned with him about many things, as first, what Country-man he was?

Valiant. I am of *Dark-land*, for there I was
15 born, and there my Father and Mother are still.

Great-heart. *Dark-land*, said the Guide, doth not that lie upon the same Coast with the City of *Destruction*?

Valiant. Yes it doth. Now that which caused
20 me to come on Pilgrimage was this; we had one Mr. *Tell-true* came into our parts, and he told it about what *Christian* had done, that went from the City of *Destruction*, namely, how he had forsaken his Wife and Children, and had betaken
25 himself to a Pilgrim's life. It was also confidently reported how he had killed a Serpent^o that did come out to resist him in his Journey, and how he got through to whither he intended. It was also told what Welcome he had at all his Lord's Lodg-
30 ings, specially when he came to the Gates of the Coelestial City, for there, said the man, he was received with sound of Trumpet by a company of Shining Ones. He told it also, how all the Bells in the City did ring for joy at his reception, and

How Mr. Valiant came to go on Pilgrimage.

what Golden Garments he was cloathed with, with many other things that now I shall forbear to relate. In a word, that man so told the story of *Christian* and his Travels, that my heart fell into
 5 a burning haste to be gone after him, nor could Father or Mother stay me: so I got from them, and am come thus far on my way.

Great-heart. You came in at the Gate, did you not?

10 *Valiant.* Yes, yes, for the same man also told us that all would be nothing, if we did not begin to enter this way at the Gate. *He begins right.*

Great-heart. Look you, said the Guide to *Christiana*, the Pilgrimage of your Husband, and
 15 what he has gotten thereby, is spread abroad far and near. *Christian's name famous.*

Valiant. Why, is this *Christian's* wife?

Great-heart. Yes, that it is, and these are also her four Sons.

20 *Valiant.* What! and going on Pilgrimage too?

Great-heart. Yes verily they are following after.

Valiant. It glads me at heart. Good man, how joyful will he be when he shall see them that
 25 would not go with him, yet to enter after him in at the Gates into the City. *He is much rejoiced to see Christian's Wife.*

Great-heart. Without doubt it will be a comfort to him; for next to the joy of seeing himself there, it will be a joy to meet there his Wife and his
 30 Children.

Valiant. But now you are upon that, pray let me hear your opinion about it. Some make a question whether we shall know one another when we are there?

Great-heart. Do they think they shall know themselves then, or that they shall rejoice to see themselves in that Bliss? and if they think they shall know and do these, why not know others, 5 and rejoice in their Welfare also?

Again, since Relations are our second self, tho' that state will be dissolved there, yet why may it not be rationally concluded that we shall be more glad to see them there than to see they 10 are wanting?

Valiant. Well, I perceive whereabouts you are as to this. Have you any more things to ask me about my beginning to come on Pilgrimage?

Great-heart. Yes. Was your Father and 15 Mother willing that you should become a Pilgrim?

Valiant. Oh no. They used all means imaginable to persuade me to stay at home.

Great-heart. Why, what could they against it?

20 *Valiant.* They said it was an idle life, and if I myself were not inclined to Sloath and Laziness, I would never countenance a Pilgrim's condition.

Great-heart. And what did they say else?

Valiant. Why, they told me that it was a dangerous way; yea, the most dangerous way in the 25 World, said they, is that which the Pilgrims go.

Great-heart. Did they shew wherein this way is so dangerous?

Valiant. Yes, and that in many particulars.

30 *Great-heart.* Name some of them.

Valiant. They told me of the Slough of *Dispond*, where *Christian* was well nigh smothered. They told me that there were Archers standing ready in *Beelzebub-castle* to shoot them that

The great Stumbling-blocks that by his Friends were laid in his way.

The first Stumbling-block.

should knock at the Wicket-gate for entrance. They told me also of the Wood and dark Mountains, of the Hill *Difficulty*, of the Lions, and also of the three Giants, *Bloody-man*, *Maul* and *Slay-good*. They said moreover that there was a foul Fiend haunted the Valley of *Humiliation*, and that *Christian* was by him almost bereft of Life. Besides, said they, you must go over the Valley of the *Shadow of Death*, where the Hobgoblins are, where the Light is Darkness, where the way is full of Snares, Pits, Traps, and Gins. They told me also of Giant *Despair*, of *Doubting* Castle and of the ruins that the Pilgrims met with there. Further, they said I must go over the Inchan-
 10 Ground, which was dangerous. And that after all this, I should find a River, over which I should find no Bridge, and that that River did lie betwixt me and the Cœlestial Country.

Great-heart. And was this all?

20 *Valiant*. No. They also told me that this way was full of Deceivers, and of persons that laid await there, to turn good men out of the Path. *The second.*

Great-heart. But how did they make that out?

Valiant. They told me that Mr. *Worldly*
 25 *Wiseman* did there lie in wait to deceive. They also said that there was *Formality* and *Hypocrisy* continually on the road. They said also that *By-ends*, *Talkative*, or *Demas* would go near to gather me up, that the *Flatterer* would catch me
 30 in his Net, or that with green-headed *Ignorance* I would presume to go on to the Gate, from whence he always was sent back to the Hole that was in the side of the Hill, and made to go the By-way to Hell.

Great-heart. I promise you this was enough to discourage, but did they make an end here?

Valiant. No, stay. They told me also of many *The third.*
that had tried that way of old, and that had gone
5 a great way therein, to see if they could find something of the Glory there that so many had so much talked of from time to time; and how they came back again, and befooled themselves for setting a foot out of doors in that Path, to the satisfaction
10 of all the Country. And they named several that did so, as *Obstinate* and *Pliable*, *Mistrust* and *Timorous*, *Turn-away* and old *Atheist*, with several more, who, they said, had some of them gone far to see if they could find, but not one of
15 them found so much advantage by going as amounted to the weight of a Feather.

Great-heart. Said they anything more to discourage you?

Valiant. Yes. They told me of one Mr. *Fear-* *The fourth.*
20 *ing* who was a Pilgrim, and how he found this way so solitary that he never had comfortable hour therein. Also that Mr. *Dispondency* had like to been starved therein; yea, and also, which I had almost forgot, that *Christian* himself, about
25 whom there has been such a noise, after all his ventures for a Cœlestial Crown, was certainly drowned in the black River, and never went foot further, however it was smothered up.

Great-heart. And did none of these things discourage you?

Valiant. No, they seemed but as so many nothings to me.

Great-heart. How came that about?

Valiant. Why I still believed what Mr. *Tell-*

true had said, and that carried me beyond them all. *How he got over these Stumbling-blocks.*

Great-heart. Then this was your Victory, even your Faith.

5 *Valiant.* It was so ; I believed, and therefore came out, got into the Way, fought all that set themselves against me, and by believing am come to this place.

10 Who would True valour see,^o
Let him come hither ;
One here will constant be,
Come Wind, come Weather.
There's no Discouragement
Shall make him once relent
15 His first avow'd intent
To be a Pilgrim.

 Who so beset him round
With dismal Stories,
Do but themselves confound,
20 His Strength the more is ;
No Lion can him fright,
He'll with a Giant fight,
But he will have a right
To be a Pilgrim.

25 Hobgoblin nor foul Fiend
Can daunt his spirit ;
He knows he at the end
Shall Life inherit.
Then Fancies fly away,
30 He'll fear not what men say,
He'll labour night and day
To be a Pilgrim.

By this time they were got to the Inchan- Part 1,
Ground, where the air naturally tended to make page 179.
35 one *drowsy*, and that place was all grown over
with Briars and Thorns, excepting here and there
where was an Inchan- Arbour, upon which if a

man sits, or in which if a man sleeps, 'tis a question, say some, whether ever they shall rise or wake again in this world. Over this Forest therefore they went, both one with another, and Mr. *Great-heart* went before for that he was the Guide, and Mr. *Valiant-for-truth* he came behind, being there a Guard for fear lest peradventure some Fiend or Dragon or Giant or Thief should fall upon their Rear, and so do mischief. They went on here each
10 man with his Sword drawn in his hand, for they knew it was a dangerous place. Also they cheered up one another as well as they could; *Feeble-mind*, Mr. *Great-heart* commanded should come up after him, and Mr. *Dispondency* was under the eye
15 of Mr. *Valiant*.

Now they had not gone far, but a great Mist and a Darkness fell upon them all, so that they could scarce for a great while see the one the other. Wherefore they were forced for some time to feel
20 for one another by Words, for they walked not by Sight.

But any one must think that here was but sorry going for the best of them all, but how much worse for the Women and Children, who both of
25 *feet* and *heart* were but tender. Yet so it was, that through the encouraging words of he that led in the front, and of him that brought them up behind, they made a pretty good shift to wag along.^o

30 The way also was here very wearisome through Dirt and Slabbiness.^o Nor was there on all this ground so much as one Inn or Victualling-house, therein to refresh the feebler sort. Here therefore was grunting and puffing and sighing. While one

tumbleth over a Bush, another sticks fast in the Dirt ; and the Children, some of them, lost their Shoes in the Mire. While one cries out, I am down ; and another, Ho, where are you ? and a third, The Bushes have got such fast hold on me, I think I cannot get away from them.

Then they came at an Arbour, warm, and promising much refreshing to the Pilgrims ; for it was finely wrought above head, beautified with Greens,^o furnished with Benches and Settles. It also had in it a soft Couch whereon the weary might lean. This you must think, all things considered, was tempting, for the Pilgrims already began to be foiled with the badness of the way, but there was not one of them that made so much as a motion to stop there. Yea, for ought I could perceive, they continually gave so good heed to the advice of their Guide, and he did so faithfully tell them of Dangers, and of the nature of Dangers, when they were at them, that usually when they were nearest to them they did most pluck up their Spirits, and hearten one another to deny the Flesh. This Arbour was called the *Slouthful's Friend*, on purpose to allure, if it might be, some of the Pilgrims there to take up their Rest when weary.

I saw then in my Dream, that they went on in this their solitary ground, till they came to a place at which a man is apt to lose his way. Now tho' when it was *light*, their Guide could well enough tell how to miss those ways that led wrong, yet in the *dark* he was put to a stand ; but he had in his Pocket a Map of all ways leading to or from the Cœlestial City ; wherefore he struck a Light (for he never goes also without his Tinder-box^o)

*An Arbour
on the
Inchanted
Ground.*

*The name of
the Arbour.*

*The way
difficult to
find.*

*The Guide
has a Map
of all ways
leading to
or from the
City.*

and takes a view of his Book or Map, which bids him be careful in that place to turn to the right-hand way. And had he not here been careful to look in his Map, they had all in probability been
 5 smothered in the Mud, for just a little before them, and that at the end of the cleanest way too, was a Pit, none knows how deep, full of nothing but Mud, there made on purpose to destroy the Pilgrims in.

10 Then thought I with myself, who that goeth on Pilgrimage but would have one of these Maps about him, that he may look when he is at a stand, which is the way he must take? *God's Book.*

They went on then in this Inchantèd Ground
 15 till they came to where there was another Arbour, and it was built by the High-way-side. And in that Arbour there lay two men whose names were *Heedless* and *Too-bold*. These two went thus far on Pilgrimage, but here being wearied with their
 20 Journey, they sat down to rest themselves, and so fell fast asleep. When the Pilgrims saw them, they stood still, and shook their heads, for they knew that the sleepers were in a pitiful case. Then they consulted what to do, whether to go on
 25 and leave them in their sleep, or to step to them and try to awake them. So they concluded to go to them and wake them, that is, if they could; but with this caution, namely, to take heed that themselves did not sit down nor imbrace the offered
 30 benefit of that Arbour.

*An Arbour
and two
asleep
therein.*

So they went in and spake to the men, and called each by his name, (for the Guide it seems did know them) but there was no voice nor answer. Then the Guide did shake them, and do what he
*The Pilgrims try to
wake them.*

could to disturb them. Then said one of them, *I will pay you when I take my Mony.*° At which the Guide shook his Head. *I will fight so long as I can hold my Sword in my hand,* said the other.

5 At that one of the Children laughed.

Then said *Christiana*, What is the meaning of this? The Guide said, *They talk in their Sleep.* If you strike them, beat them, or whatever else you do to them, they will answer you after this fashion ;

Their endeavour is fruitless.

10 or as one of them said in old time, when the Waves of the Sea did beat upon him, and he slept as one upon the Mast of a Ship, *When I awake I will seek it again.* You know when men talk in their Sleeps° they say anything, but their words are not

Prov. 23.
34, 35.

15 governed either by Faith or Reason. There is an incoherency in their words now, as there was before betwixt their going on Pilgrimage and sitting down here. This then is the mischief on't, when *heedless* ones go on Pilgrimage 'tis twenty to one but they
20 are served thus. For this Inchaned Ground is one of the last Refuges that the Enemy to Pilgrims has ; wherefore it is, as you see, placed almost at the end of the Way, and so it standeth against us with the more advantage. For when, thinks the
25 Enemy, will these Fools be so desirous to sit down, as when they are weary? and when so like to be weary, as when almost at their Journey's end? Therefore it is I say, that the Inchaned Ground is placed so nigh to the Land *Beulah*, and so near
30 the end of their Race. Wherefore let Pilgrims look to themselves, lest it happen to them as it has done to these, that, as you see, are fallen asleep, and none can wake them.

Then the Pilgrims desired with trembling to go

forward ; only they prayed their Guide to strike a Light, that they might go the rest of their way by the help of the Light of a Lanthorn.^o So he struck a Light, and they went by the help of that
 5 through the rest of this way, tho' the Darkness was very great. *The Light of the Word.* 2 Pet. 1. 19.

But the Children began to be sorely weary, and they cried out unto him that loveth Pilgrims to make their way more comfortable. So by that
 10 they had gone a little further, a Wind arose that drove away the Fog, so the Air became more clear. *The Children cry for Weariness.*

Yet they were not off (by much) of the In-
 15 chanted Ground, only now they could see one another better, and the way wherein they should walk.

Now when they were almost at the end of this ground, they perceived that a little before them was a solemn Noise, as of one that was much
 20 concerned. So they went on and looked before them ; and behold they saw, as they thought, a man upon his Knees, with Hands and Eyes lift up, and speaking, as they thought, earnestly to one that was above. They drew nigh, but could not
 25 tell what he said ; so they went softly till he had done. When he had done, he got up and began to run towards the Cœlestial City. Then Mr. *Great-heart* called after him, saying, Soho Friend, let us have your Company, if you go, as I suppose you
 30 do, to the Cœlestial City. So the man stopped, and they came up to him. But so soon as Mr. *Honest* saw him, he said, I know this man. Then said Mr. *Valiant-for-truth*, Prithee, who is it ? 'Tis one, said he, who comes from whereabouts I
Stand-fast upon his Knees in the Incharited Ground.

dwelt, his name is *Stand-fast*, he is certainly a right good Pilgrim. *The story of Stand-fast.*

So they came up one to another ; and presently *Stand-fast* said to old *Honest*, Ho Father *Honest*, 5 are you there? Ay, said he, that I am, as sure as you are there. Right glad am I, said Mr. *Stand-fast*, that I have found you on this Road. And as glad am I, said the other, that I espied you upon your Knees. Then Mr. *Stand-fast* blushed, 10 and said, But why, did you see me? Yes, that I did, quoth the other, and with my heart was glad at the sight. Why, what did you think? said *Stand-fast*. Think, said old *Honest*, what should I think? I thought we had an honest 15 man upon the Road, and therefore should have his Company by and by. If you thought not amiss [said *Stand-fast*] how happy am I, but if I be not as I should, I alone must bear it. That is true, said the other, but your fear doth further 20 confirm me that things are right betwixt the Prince of Pilgrims and your Soul, for he saith, *Blessed is the man that feareth always.*

Valiant. Well but Brother, I pray thee tell us what was it that was the cause of thy being 25 upon thy Knees even now? Was it for that some special mercy laid obligations upon thee, or how?

Stand-fast. Why we are, as you see, upon the Enchanted Ground, and as I was coming 30 along, I was musing with myself of what a dangerous Road the Road in this place was, and how many that had come even thus far on Pilgrimage had here been stopt and been destroyed. I thought also of the manner of the Death with

Talk between him and Mr. Honest.

They found him at Prayer.

What it was that fetched him upon his Knees.

which this place destroyeth men. Those that die here, die of no violent Distemper. The Death which such die is not grievous to them, for he that goeth away in a *sleep* begins that
 5 Journey with Desire and Pleasure; yea, such acquiesce in the will of that Disease.

Hon. Then Mr. *Honest* interrupting of him said, Did you see the two men asleep in the Arbour?

10 *Stand-fast.* Ay, ay, I saw *Heedless* and *Too-bold* there, and for ought I know, there they will lie till they rot. But let me go on in my Tale. As I was thus musing, as I said, there was one in very pleasant attire, but old, who
 15 presented herself unto me, and offered me three things, to wit, her Body, her Purse, and her Bed. Now the truth is, I was both a-weary and sleepy, I am also as poor as a *Howlet*, and that perhaps the Witch knew. Well I repulsed her once and
 20 twice, but she put by my repulses, and smiled. Then I began to be angry, but she mattered^o that nothing at all. Then she made offers again, and said, If I would be ruled by her, she would make me great and happy, for said she,
 25 I am the Mistress of the World, and men are made happy by me. Then I asked her name, and she told me it was Madam *Bubble*. This set me further from her, but she still followed me with Inticements. Then I betook me, as
 30 you see, to my Knees, and with hands lift up and cries, I pray'd to him that had said he would help. So just as you came up, the Gentlewoman went her way. Then I continued to give thanks for this my great Deliverance, for I

Prov. 10. 7.

*Madam
Bubble, or
this vain
World.*

verily believe she intended no good, but rather sought to make stop of me in my Journey.

Hon. Without doubt her Designs were bad. But stay, now you talk of her, methinks I either
5 have seen her, or have read some story of her.

Stand-fast. Perhaps you have done both.

Hon. Madam *Bubble*, is she not a tall comely Dame, something of a swarthy Complexion?

Stand-fast. Right, you hit it, she is just such
10 an one.

Hon. Doth she not speak very smoothly, and give you a Smile at the end of a Sentence?

Stand-fast. You fall right upon it again, for these are her very Actions.

15 *Hon.* Doth she not wear a great Purse by her side, and is not her Hand often in it fingering her Mony, as if that was her heart's delight?

Stand-fast. 'Tis just so; had she stood by all this while, you could not more amply have set her
20 forth before me, nor have better described her Features.

Hon. Then he that drew her picture was a good Limner,^o and he that wrote of her said true.

25 *Great-heart.* This woman is a Witch, and it is by virtue of her Sorceries that this ground is enchanted. Whoever doth lay their Head down in her Lap, had as good lay it down upon that Block over which the Ax^o doth hang; and who-
30 ever lay their Eyes upon her Beauty, are counted the Enemies of God. This is she that main-
taineth in their splendour all those that are the Enemies of Pilgrims. Yea, this is she that hath bought off many a man from a Pilgrim's

The World.

James 4. 4.

1 John 2. 15.

Life. She is a great Gossiper, she is always, both she and her Daughters, at one Pilgrim's heels or other, now commending and then preferring the excellencies of this Life. She is
 5 a bold and impudent Slut,^o she will talk with any man. She always laugheth *poor* Pilgrims to scorn, but highly commends the *rich*. If there be one cunning to get Mony in a place, she will speak well of him from house to house.
 10 She loveth Banqueting and Feasting mainly well, she is always at one full Table or another. She has given it out in some places that she is a Goddess, and therefore some do worship her. She has her times and open places of Cheating,
 15 and she will say and avow it that none can shew a good comparable to hers. She promiseth to dwell with Children's Children, if they will but love and make much of her. She will cast out of her Purse Gold like Dust, in some
 20 places, and to some persons. She loves to be sought after, spoken well of, and to lie in the Bosoms of Men. She is never weary of commending her Commodities, and she loves them most that think best of her. She will promise to
 25 some Crowns and Kingdoms if they will but take her advice, yet many has she brought to the Halter, and ten thousand times more to Hell.

Stand-fast. Oh, said *Stand-fast*, what a mercy is it that I did resist her, for whither might she
 30 a drawn me?

Great-heart. Whither? nay, none but God knows whither. But in general to be sure, she would a drawn thee *into many foolish and hurtful Lusts*, 1 Tim. 6. 9. *which drown men in Destruction and Perdition.*

'Twas she that set *Absalom*^o against his Father,
 and *Jeroboam* against his Master. 'Twas she
 that persuaded *Judas* to sell his Lord, and that
 prevailed with *Demas* to forsake the godly Pil-
 5 grim's Life. None can tell of the Mischief that
 she doth. She makes variance betwixt Rulers and
 Subjects, betwixt Parents and Children, 'twixt
 Neighbour and Neighbour, 'twixt a Man and his
 Wife, 'twixt a Man and Himself, 'twixt the Flesh
 10 and the Heart.

Wherefore good Master *Stand-fast*, be as your
 name is, and when you have done all, *stand*.

At this Discourse there was among the Pilgrims
 a mixture of Joy and Trembling, but at length they
 15 brake out, and sang,

What danger is the Pilgrim in,
 How many are his Foes,
 How many ways there are to sin,
 No living mortal knows.

20 Some of the Ditch shy are, yet can
 Lie tumbling on the Mire ;
 Some tho' they shun the Frying-pan,
 Do leap into the Fire.

After this I beheld until they were come
 25 unto the Land of *Beulah*, where the Sun shineth
 Night and Day. Here, because they was weary,
 they betook themselves a while to rest. And be-
 cause this Country was common for Pilgrims,
 and because the Orchards and Vineyards that
 30 were here belonged to the King of the Coelestial
 Country, therefore they were licensed to make
 bold with any of his things. But a little while
 soon refreshed them here ; for the Bells^o did so
 ring, and the Trumpets continually sound so

Part 1,
 page 201.

melodiously, that they could not sleep; and yet they received as much refreshing as if they had slept their sleep never so soundly. Here also all the noise of them that walked the Streets, 5 was, *More Pilgrims are come to Town*. And another would answer, saying, And so many went over the Water, and were let in at the Golden Gates to-day. They would cry again, There is now a Legion of Shining Ones just 10 come to Town, by which we know that there are more Pilgrims upon the road, for here they come to wait for them, and to comfort them after all their Sorrow. Then the Pilgrims got up and walked to and fro; but how were their 15 Ears now filled with Heavenly Noises, and their eyes delighted with Cœlestial Visions! In this Land they heard nothing, saw nothing, felt nothing, smelt nothing, tasted nothing, that was offensive to their Stomach or Mind; only when 20 they tasted of the Water of the River over which they were to go, they thought that tasted a little *bitterish* to the Palate, but it proved sweeter when 'twas down.

*Death bitter
to the flesh
but sweet to
the soul.*

In this place there was a Record kept of the 25 names of them that had been Pilgrims of old, and a History of all the famous Acts that they had done. It was here also much discoursed how the River to some had had its *flowings*, and what *ebblings* it has had while others have 30 gone over. It has been in a manner dry for some, while it has overflowed its banks for others.

*Death has
its ebblings
and flowings
like the
Tide.*

In this place the Children of the Town would go into the King's Gardens and gather Nosegays for

the Pilgrims, and bring them to them with much affection. Here also grew *Camphire*° with *Spike-nard*, and *Saffron*, *Calamus*, and *Cinnamon*, with all its Trees of *Frankincense*, *Myrrh*, and
 5 *Aloes*, with all chief Spices. With these the Pilgrims' Chambers were perfumed while they stayed here, and with these were their Bodies anointed, to prepare them to go over the River when the time appointed was come.

- 10 Now while they lay here and waited for the good hour, there was a noise in the Town that there was a Post° come from the Cœlestial City, with matter of great importance to one *Christiana*, the Wife of *Christian* the Pilgrim. So enquiry
 15 was made for her, and the house was found out where she was. So the Post presented her with a Letter, the contents whereof was, *Hail, good Woman, I bring thee Tidings that the Master calleth for thee, and expecteth that thou shouldest*
 20 *stand in his presence in Cloaths of Immortality, within this ten days.*

A Messenger of Death sent to Christiana.

His Message.

- When he had read this Letter to her, he gave her therewith a sure token that he was a true Messenger, and was come to bid her make haste to
 25 be gone. The token was an *Arrow* with a point sharpened with Love, let easily into her heart, which by degrees wrought so effectually with her, that at the time appointed she must be gone.

How welcome is Death to them that have nothing to do but to die.

- When *Christiana* saw that her time was come,
 30 and that she was the first of this Company that was to go over, she called for Mr. *Great-heart* her Guide, and told him how matters were. So he told her he was heartily glad of the News, and could a been glad had the Post come for him.

Her Speech to her Guide.

Then she bid that he should give advice how all things should be prepared for her Journey. So he told her, saying, Thus and thus it must be, and we that survive will accompany you to the 5 River-side.

Then she called for her Children, and gave them her Blessing, and told them that she yet read with comfort the Mark that was set in their Foreheads, and was glad to see them with her there, and that 10 they had kept their Garments so white. Lastly, she bequeathed to the Poor that little she had, and commanded her Sons and her Daughters to be ready against the Messenger should come for them.

When she had spoken these words to her Guide 15 and to her Children, she called for Mr. *Valiant-for-truth*, and said unto him, Sir, you have in all places shewed yourself true-hearted, be faithful unto Death, and my King will give you a Crown of Life. I would also entreat you to have an eye 20 to my Children, and if at any time you see them faint, speak comfortably to them. For my Daughters, my Sons' Wives, they have been faithful, and a fulfilling of the Promise upon them will be their end. But she gave Mr. *Stand-fast* a Ring.°

25 Then she called for old Mr. *Honest*, and said of him, Behold an *Israelite* indeed, in whom is no Guile. Then said he, I wish you a fair day when you set out for Mount *Sion*, and shall be glad to see that you go over the River dry-shod. But she 30 answered, Come wet, come dry, I long to be gone, for however the Weather is in my Journey, I shall have time enough when I come there to sit down and rest me and dry me.

Then came in that good man Mr. *Ready-to-halt*

To her
Children.

To Mr.
Valiant.

To Mr.
Stand-fast.

To old
Honest.

to see her. So she said to him, Thy Travel hither has been with difficulty, but that will make thy Rest the sweeter. But watch and be ready, for at an hour when you think not, the Messenger may
5 come.

*To Mr.
Ready-to-
halt.*

After him came in Mr. *Dispondency* and his Daughter *Much-afraid*, to whom she said, You ought with thankfulness for ever to remember your Deliverance from the hands of Giant *Despair* and
10 out of *Doubting* Castle. The effect of that Mercy is, that you are brought with safety hither. Be ye watchful and cast away Fear, be sober and hope to the end.

*To Dispond-
ency and his
Daughter.*

Then she said to Mr. *Feeble-mind*, Thou wast
15 delivered from the mouth of Giant *Slay-good*, that thou mightest live in the Light of the Living for ever, and see thy King with comfort. Only I advise thee to repent thee of thine aptness to fear and doubt of his goodness before he sends for thee,
20 lest thou shouldest when he comes, be forced to stand before him for that fault with blushing.

*To Feeble-
mind.*

Now the day drew on that *Christiana* must be gone. So the Road was full of People to see her take her Journey. But behold all the Banks be-
25 yond the River were full of Horses and Chariots, which were come down from above to accompany her to the City Gate. So she came forth and entered the River, with a beckon of Farewell to those that followed her to the River-side. The
30 last word she was heard to say here was, *I come Lord, to be with thee and bless thee.*

*Her last
day, and
manner of
departure.*

So her Children and Friends returned to their place, for that those that waited for *Christiana* had carried her out of their sight. So she went

and called, and entered in at the Gate with all the Ceremonies of Joy that her Husband *Christian* had done before her.

At her departure her Children wept, but Mr. *Great-heart* and Mr. *Valiant* played upon the well-tuned Cymbal° and Harp for Joy. So all departed to their respective places.

In process of time there came a Post to the Town again, and his business was with Mr. *Ready-to-halt*.° So he enquired him out, and said to him, I am come to thee in the name of him whom thou hast loved and followed, tho' upon Crutches ; and my Message is to tell thee that he expects thee at his Table to sup with him in his Kingdom the next day after *Easter*. Wherefore prepare thyself for this Journey.

Then he also gave him a Token that he was a true Messenger, saying, *I have broken thy golden bowl, and loosed thy silver cord.* Eccles. 12. 6.

After this Mr. *Ready-to-halt* called for his fellow Pilgrims, and told them, saying, I am sent for, and God shall surely visit you also. So he desired Mr. *Valiant* to make his Will. And because he had nothing to bequeath to them that should survive him but his Crutches and his good Wishes, therefore thus he said, *These Crutches I bequeath to my Son that shall tread in my steps, with a hundred warm wishes that he may prove better than I have done.* Promises.
His Will.

Then he thanked Mr. *Great-heart* for his Conduct and Kindness, and so addressed himself to his Journey. When he came at the Brink of the River he said, *Now I shall have no more need*

of these Crutches, since yonder are Chariots and Horses for me to ride on. The last words he was heard to say was, Welcome Life. So he went his way.

His last words.

5 After this Mr. *Feeble-mind* had Tidings brought him that the Post sounded his Horn at his Chamber-door. Then he came in and told him, saying, I am come to tell thee that thy Master has need of thee, and that in very little time thou must behold his Face in Brightness. And take this as a Token of the Truth of my Message, *Those that look out at the Windows shall be darkened.*

Feeble-mind summoned.

Eccles. 12. 3.

Then Mr. *Feeble-mind* called for his Friends, and told them what Errand had been brought unto him, and what Token he had received of the Truth of the Message. Then he said, Since I have nothing to bequeath to any, to what purpose should I make a Will? As for my *feeble mind*, that I will leave behind me, for that I have no need of that in the place whither I go. Nor is it worth bestowing upon the poorest Pilgrim; wherefore when I am gone, I desire that you, Mr. *Valiant*, would bury it in a Dunghill. This done, and the day being come in which he was to depart, he entered the River as the rest. His last words were, *Hold out Faith and Patience.* So he went over to the other side.

He makes no Will.

His last words.

When days had many of them passed away, Mr. *Dispondency* was sent for. For a Post was come, and brought this Message to him, *Trembling man, these are to summon thee to be ready with thy King by the next Lord's day, to shout for Joy for thy Deliverance from all thy Doubtings.*

Mr. Dispondency's summons.

And said the Messenger, That my Message is true take this for a Proof; so he gave him *The Grasshopper to be a Burden unto him.* Now Mr. *Dispondency's* Daughter whose name was
 5 *Much-afraid* said when she heard what was done, that she would go with her Father. Then Mr. *Dispondency* said to his Friends, Myself and my Daughter, you know what we have been, and how troublesomely we have behaved ourselves in every
 10 Company. My Will and my Daughter's is, that our Disponds and slavish Fears be by no man ever received from the day of our Departure for ever, for I know that after my Death they will offer themselves to others. For to be plain with you, they
 15 are Ghosts, the which we entertained when we first began to be Pilgrims, and could never shake them off after; and they will walk about and seek entertainment of the Pilgrims, but for our sakes shut ye the doors upon them.
 20 When the time was come for them to depart, they went to the Brink of the River. The last words of Mr. *Dispondency* were, *Farewell Night, welcome Day.* His Daughter went through the River singing, but none could understand what she
 25 said.

Eccles. 12. 5

*His
 Daughter
 goes too.*

His Will.

*His last
 Words.*

Then it came to pass a while after, that there was a Post in the town that enquired for Mr. *Honest.* So he came to his house where he was, and delivered to his hand these lines, *Thou art*
 30 *commanded to be ready against this day seven-night° to present thyself before thy Lord at his Father's house.* And for a Token that my Message is true, *All thy Daughters of Musick shall* Eccles. 12. 4.

*Mr. Honest
 summoned.*

be brought low. Then Mr. *Honest* called for his Friends, and said unto them, I die, but shall make no Will. As for my Honesty, it shall go with me ; *He makes no Will.*
 5 the day that he was to be gone was come, he addressed himself to go over the River. Now the River at that time overflowed the Banks in some places, but Mr. *Honest* in his lifetime had spoken to one *Good-conscience* to meet him there, the
 10 which he also did, and lent him his hand, and so helped him over. The last words of Mr. *Honest* were, *Grace reigns.* So he left the World. *Good-conscience helps Mr. Honest over the River.*

After this it was noised abroad that Mr. *Valiant-for-truth* was taken with a Summons by the same
 15 Post as the other, and had this for a Token that the Summons was true, *That his Pitcher was broken at the Fountain.* When he understood it, he called for his Friends, and told them of it. Then said he, I am going to my Fathers, and tho'
 20 with great difficulty I am got hither, yet now I do not repent me of all the Trouble I have been at to arrive where I am. My Sword I give to him that shall succeed me in my Pilgrimage, and my Courage and Skill to him that can get it. My Marks
 25 and Scars I carry with me, to be a witness for me that I have fought his Battles, who now will be my Rewarder. When the day that he must go hence was come, many accompanied him to the River-side, into which as he went he said, *Death,*
 30 *where is thy Sting ?* And as he went down deeper he said, *Grace, where is thy Victory ?* So he passed over, and all the Trumpets sounded for him on the other side. *His Will.*
His last Words.

Then there came forth a Summons for Mr. *Stand-fast*, (This Mr. *Stand-fast* was he that the rest of the Pilgrims found upon his Knees in the Inchan-
 5 Ground) for the Post brought it him open in his hands. The contents whereof were, *that he must prepare for a Change of Life, for his Master was not willing that he should be so far from him any longer.* At this Mr. *Stand-fast* was put into a muse. Nay, said the Messenger, you
 10 need not doubt of the truth of my Message, for here is a Token of the Truth thereof, *Thy Wheel is broken at the Cistern.* Then he called to him Mr. *Great-heart*, who was their Guide, and said unto him, Sir, altho' it was not my hap to be much
 15 in your good Company in the days of my Pilgrimage, yet since the time I knew you, you have been profitable to me. When I came from home, I left behind me a Wife and five small Children, let me entreat you at your return, (for I know that you
 20 will go and return to your Master's house, in hopes that you may yet be a Conductor to more of the holy Pilgrims) that you send to my Family, and let them be acquainted with all that hath and shall happen unto me. Tell them moreover of my
 25 happy Arrival to this place, and of the present late blessed condition that I am in. Tell them also of *Christian* and *Christiana* his Wife, and how she and her Children came after her Husband. Tell them also of what a happy end she made, and
 30 whither she is gone. I have little or nothing to send to my Family, except it be Prayers and Tears for them; of which it will suffice if thou acquaint them, if peradventure they may prevail.

When Mr. *Stand-fast* had thus set things in

Mr. Stand-fast is summoned.

Eccles. 12. 6

He calls for Mr. Great-heart.

His speech to him.

His Errand to his Family.

order, and the time being come for him to haste him away, he also went down to the River. Now there was a great Calm at that time in the River; wherefore Mr. *Stand-fast*, when he was about half-
 5 way in, he stood awhile, and talked to his Companions that had waited upon him thither. And he said,

This River has been a Terror to many, yea, the thoughts of it also have often frightened me.
 10 But now methinks I stand easy, my Foot is fixed upon that upon which the Feet of the Priests that bare the Ark of the Covenant stood, while *Israel* went over this *Jordan*. The Waters indeed are to the Palate bitter and to the Stomach cold, yet the
 15 thoughts of what I am going to and of the Conduct that waits for me on the other side, doth lie as a glowing Coal at my Heart.

His last words.

Josh. 3. 17.

I see myself now at the end of my Journey, my toilsome days are ended. I am going now to see
 20 that Head that was crowned with Thorns, and that Face that was spit upon for me.

I have formerly lived by Hear-say and Faith, but now I go where I shall live by sight, and shall be with him in whose Company I delight myself.
 25 I have loved to hear my Lord spoken of, and wherever I have seen the print of his Shoe in the Earth, there I have coveted to set my Foot too.

His Name has been to me as a Civit-box,^o yea, sweeter than all Perfumes. His Voice to me has
 30 been most sweet, and his Countenance I have more desired than they that have most desired the Light of the Sun. His Word I did use to gather for my Food, and for Antidotes against my Faintings. He has held me, and I have kept me from mine

iniquities, yea, my Steps hath he strengthened in his Way.

Now while he was thus in Discourse, his Countenance changed, his strong man bowed under him, 5 and after he had said, *Take me, for I come unto thee*, he ceased to be seen of them.

But glorious it was to see how the open Region was filled with Horses and Chariots, with Trumpeters and Pipers, with Singers and Players on 10 stringed Instruments, to welcome the Pilgrims as they went up, and followed one another in at the beautiful Gate of the City.

As for *Christian's* Children, the four Boys that *Christiana* brought with her, with their Wives 15 and Children, I did not stay where I was till they were gone over. Also since I came away, I heard one say that they were yet alive, and so would be for the Increase of the Church in that place where they were for a time.

20 Shall it be my Lot to go that way again, I may give those that desire it an account of what I here am silent about^o; mean-time I bid my Reader *Adieu*.

FINIS

NOTES

3. APOLOGY. Two-thirds of Bunyan's writings are preceded by prefaces, sometimes in verse, but oftener in prose, usually addressed, in the quaint style of the seventeenth century, "To the courteous reader." This is a model preface, because it describes the origin of the work, acknowledges the advice of his friends, and defends the allegorical method, which is used.

3 : 2. for to write. "*For to*, which is now never joined to the infinitive except by a vulgarism, was very common in Early English and Anglo-Saxon, and is not uncommon in the Elizabethan writers. It probably owes its origin to the fact that the prepositional meaning of *to* was gradually weakened as it came to be considered nothing but the sign of the infinitive. Hence *for* was added to the notion of motion or purpose. . . . From the earliest period, *for to*, like *to*, is found used without any notion of purpose, simply as the sign of the infinitive." — ABBOTT'S *Shakespearian Grammar*, § 152. See *The Winter's Tale*, 1. 2. 427: —

"You may as well

Forbid the sea *for to* obey the moon";

and *Luke* 7. 24: "What went ye out into the wilderness *for to* see"; and also the German idiom *um zu gehen*.

3 : 6. begun. The more usual form of the past tense is "began"; formerly the past tense plural was *begun*, hence the confusion of forms. Shakespeare uses this form of the past tense only when required by the rhyme. See *Romeo and Juliet*, 1. 2. 89: —

"the all-seeing sun

Ne'er saw her match since first the world *begun*."

3:7. writing of the Way. He was probably writing *The Straight Gate, or the great Difficulty of going to Heaven*, which was published in 1676.

3:12. in my Crown. The top part of the skull was often called the *crown*. Since the time of Shakespeare the word has been used for the whole head. See *Richard III*, 3. 2. 43:—

“I’ll have this *crown* of mine cut from my shoulders,
Ere I will see the crown so foul misplaced;”

and *King Lear*, 1. 4. 156: “Thou hadst little wit in thy bald *crown* when thou gavest thy golden one away.” See also 103:22.

3:17. ad infinitum. To infinity, endless. This and *Ex Carne et Sanguine Christi*, 297:15, are the only Latin phrases Bunyan uses.

4:2. worser. A double comparative, formerly used frequently by Shakespeare, Dryden, and in dialects, for greater emphasis. Since the seventeenth century it has been considered a barbarism. See *Hamlet*, 3. 4. 157:—

“Thou hast cleft my heart in twain—
O, throw away the *worser* part of it,
And live the purer with the other half.”

4:6. as I pull’d, it came. A very appropriate metaphor from spinning. As the spinner pulls the wool or flax from the distaff, she thrusts it between her finger and thumb in the form of a continuous thread.

4:15. a straight. An obsolete spelling of “strait,” a narrow pass or a difficulty. The words *straight*, direct, and “strait,” narrow, were frequently confused, although they are from different roots; *straight* from the German *strecken*, to stretch, and “strait” from the Latin *strictus*, drawn tight. But when Bunyan quoted the word from the Bible, he used the correct spelling. See 28:27.

4:28. loth. Also spelled “loath.” “The spelling *loth* is rather more common than ‘loath’ in the adjective; but ‘loath’ is

common and is more in accordance with the analogy (cf. oath), while derivatives of the verb 'loath,' etc., are always spelled with *oa*." — *Century Dictionary*. See note on 11:5.

4:33. **palliate**. This is one of the very few instances in which *palliate* has been used in the sense of to "moderate the hostility of." Its usual meaning is to "conceal," to "cloak." The word was changed to *moderate* in the ninth and subsequent editions.

5:1. **stile**. A former and more correct spelling of "style," from the Latin *stilus*, a pointed instrument for writing. The spelling "style" is in simulation of the Greek *στῦλος*, a pillar, from which comes the botanical term, a "style."

5:14. **Engines**. An obsolete use of the word for a contrivance for catching fish and game. See Walton's *Complete Angler*, page 62: "Young salmons shall not be taken nor destroyed by net, nor by *engines*, at milldams." It was often shortened to *gin*. See 87:26.

5:16. **Angles**. Fishing hooks or rods. See *Isaiah* 19. 8: "The fishes also shall mourn, and all they that cast *angle* into the brooks shall lament;" and *Hamlet*, 5. 2. 66: "Thrown out his *angle* for my proper life."

5:19. **be tickled**. *Tickling* is "a kind of fishing, by putting one's hand into the water-holes where fish lie, and tickling them about the gills; by which means they'll become so quiet, that a man may take them in his hand, and cast them to land, or if large fish, he may thrust his fingers into their gills and bring them out. Catching trout in this manner is an old and deadly mode of poaching, but it can only be practised in very dry, sultry weather, and when the water is exceedingly low; then the country urchins, early instructed in this destructive practice, wade into the pools, grope for, and easily take large trout by *tickling* them. Hence the term *trout* came to be used as applied to a foolish person, easily entrapped." — H. H. FURNESS, Variorum Edition of *Twelfth Night*, page 155. See Maria's comment on Malvolio, *Twelfth Night*,

2. 5. 24: "for here comes the trout, that must be caught with *tickling*."

5:23. **Light, and Bell.** "These references to the various artifices used by bird-catchers to take their game are best illustrated by the following passage from Strutt's *Sports and Pastimes*, page 34. 'Fowling may be performed with *guns, limetwigs, nets, glades, gins, strings, baits, pit-falls, pipe-calls, stalking-horses, setting-dogs, and decoy-ducks*. . . . There is also another method of fowling which is performed with *nets*, and in the night time, and the darker the night the better. This sport, we call in England most commonly bird-baiting, and some call it lowbelling; and the use of it is to go with a great *light* of cressets or rags dipped in tallow, which will make a good light, and you must have a pan or plate made like a lanthorn to carry your light in, which must have a great socket to hold the light, and carry it before you on your breast, with a *bell* in your other hand, and of a great bigness, made in the manner of a cowbell but still larger; and you must ring it always after one order, — if you carry the bell you must have two companions with *nets*, one on each side of you; and what with the *bell* and the *light*, the birds will be so amazed that when you come near them they will turn up their white bellies: your companions shall then lay their *nets* quietly upon them, and take them. But you must continue to ring the *bell*: for if the sound shall cease, the other birds, if there be any more near at hand, will rise up and fly away.' *Limetwigs* are twigs coated with birdlime, a viscid substance, prepared from the inner coat of the bark of the holly, the berries of the mistletoe, etc., used for catching birds. The best twigs for the purpose are those of the willow and the birch. These when trimmed and coated with the birdlime are fixed among other bushes, and birds are attracted to them by imitating the notes of call of their companions. When a bird has once settled on the *limetwig*, its feet are held tenaciously by the viscid birdlime, and it becomes the prey of the fowler. References to this mode of catch-

ing birds are frequent in Shakespeare." — *VENABLES'* edition of the *Pilgrim's Progress*, page 433. — See *All's Well that Ends Well*, 3. 5. 26: "They are *limed* with the *twigs* that threaten them."

5:29. in a Toad's head dwell. In an old book called *Secret Wonders of Nature*, which Edward Fenton published in 1569, we read that "there is found in the heads of old and great toads, a stone which they call Borax or Stelon: it is most commonly found in the head of a he-toad, of power to repulse poisons, and it is a most sovereign medicine for the stone (gall-stones)." It was so valuable that counterfeits were made, but the true stone could be told by holding it in front of a toad. "If it be a right and true stone, the toad will leap toward it, and make as though he would snatch it. He envieth so much that man should have that stone." A toadstone was thought to be endowed with special virtues if the animal could be made to surrender it voluntarily. They were preserved at the shrines of saints, worn as amulets, or set in rings, or in other ways treasured by their owners as charms, as antidotes to poison, or as having special therapeutic qualities, or simply as natural curiosities. They were bits of rock shaped and colored like a toad. See *As You Like It*, 2. 1. 14: —

"Sweet are the uses of adversity,
Which like the *toad*, ugly and venomous,
Wears yet a precious *jewel* in its *head*."

5:33. an inkling. A hint or slight knowledge, from the Middle English verb *incle*, to murmur or mutter. An obsolete variation in spelling is used on **22: 1**.

6:1. Paintings. This refers to word-paintings, beautiful descriptions, such as abound in the *Faerie Queene*. It has no reference to the illustrations, because the phrase was not changed in later editions in which the illustrations were inserted. Charles Kingsley says: "The poverty of his descriptive powers, the absence of anything like our modern word *painting*, is characteristic of the man."

6:8. I tro. Another spelling of the word *trow*, an old word meaning to “think,” “believe,” “suppose,” from the same root as “true” and “trust.” The phrase, *I trow*, is often added to questions and expressions of contemptuous or indignant surprise, and is nearly equivalent to “I wonder.” See *Luke* 17. 9: “Doth he thank that servant because he did things that were commanded him? *I trow* not;” and *Much Ado about Nothing*, 2. 1. 64: “What tempest, *I trow*, threw this whale ashore?”

6:22. Pins and Loops, etc. Few people to-day try to find a spiritual interpretation for these minute details of the Mosaic ritual. He is referring to *Exodus* 26. 5; 27. 19; *Calves*, *Leviticus* 16. 3, 14, 15; *Hebrews* 9. 12; *Sheep*, *Leviticus* 1. 10; 22, 19; *Heifers*, *Numbers* 19. 2-10, *Hebrews* 9. 13; *Rams*, *Exodus* 29. 15-32; *Birds*, *Leviticus* 14. 4-39; *Herbs and Lambs*, *Exodus* 12. 7-8.

7:3. Christ. Archbishop Trench enumerates thirty parables of *Christ* in his book called *Notes on the Parables*.

7:18. lies in Silver Shrines. See *Acts* 19. 24: “For a certain man named Demetrius, a silversmith, which made *silver shrines* for Diana, brought no small gain unto the craftsmen.”

7:19. Swaddling-clouts. *Clout* is an archaic word, meaning a “patch” or piece of cloth. In *Jeremiah* 38. 11-12, we read that Ebedmeleck took old cast *clouts* and old rotten rags and let them down by cords into the dungeon to Jeremiah, and told him to put them under his armholes under the cords. Then Jeremiah was drawn up out of the dungeon by the cords. “*Swaddling-clouts* were the long, linen bandages formerly used in England, as now in Italy, for *swaddling*, or swathing, the limbs of new-born infants.” See *Hamlet*, 2. 2. 364: “that great baby you see there is not out of his *swaddling-clouts*.”

7:25. to use. See *2 Timothy* 1. 13: “Hold fast the form of *sound words*, which thou hast heard of me, in faith and love which is in Christ Jesus;” and *1 Timothy* 4. 7: “But refuse profane and old *wives’ fables*.”

8:22. to Plow. This is an old spelling of *plough*, which is in common use in the United States. See *Isaiah* 28. 24-26: "Doth the plowman *plow* all day to sow? . . . For *his God doth* instruct him to discretion and doth *teach him*."

9:1. chalketh. To *chalk* is to "mark out," as with *chalk*; hence to outline. See the *Tempest*, 5. 203: "it is you that have *chalked* forth the way which hath brought us hither."

9:16. things to see. The *Pilgrim's Progress* has always been very popular among the *blind*. The copies owned by the Blind Department of the Free Library of Philadelphia are in constant circulation.

11:3. The Jail. This marginal explanation of "a Den" was first inserted by Bunyan in the seventh edition, and affirms beyond question that this book was written in jail. Note that he uses the word *Den* for the place of imprisonment of the pilgrims in Doubting Castle, 155:23. In many of his books Bunyan uses marginal notes to assist the reader in understanding the text. Sometimes they are merely the topics of the paragraphs; often they add an explanation of the allegory, as in this case. Some of them are of peculiar interest, because they give us the author's own comments on the story; see 102: "O brave Talkative."

11:5. cloathed. An obsolete spelling of *clothed*, very common from the sixteenth to the eighteenth centuries. The diphthong *oa* was printed for the open sound of *o*. Compare *choaked*, 39:2, and *smoak*, 47:7.

11:13. in this plight. This and the next paragraph were not in the first edition, but were inserted in the second edition, and continued in all subsequent ones.

11:17. brake his mind. *Broke* is now the correct form of the past tense of *break*; the late Middle English form of *brake* was used in the "Authorized Version" of the Bible in 1611, often called the "King James Bible," whence Bunyan took it.

11 : 20. friend. This word is no longer used in referring to lovers and relatives. See *As You Like It*, 1. 3. 64 : —

“Treason is not inherited, my Lord,
Or if we did derive it from our *friends*,
What’s that to me? my Father was no traitor.”

12 : 5. some frenzy distemper. The noun *frenzy* has here the force of an adjective because of its position. This change is a very common idiom in English. See *Hamlet*, 4. 7. 171 : “On the pendent boughs her coronet weeds clambering to hang;” and *King Lear*, 3. 4. 73 : “’Twas this flesh begot those pelican daughters.”

12 : 7. they. The personal pronouns are sometimes redundantly repeated or inserted to repeat a substantive before the verb, especially if this substantive is a proper name and a clause intervenes between the subject and the verb. See 382 : 6.

12 : 16. surly carriages. The word *carriage* is now used chiefly for a wheeled vehicle or for the money charged for transport of goods. A less frequent use is for the manner of carrying one’s person; we say “a man of noble *carriage*.” It formerly denoted also behavior, or conduct, as in this phrase. See *Twelfth Night*, 3. 4. 81 : “A sad face, a reverend *carriage*, a slow tongue.”

12 : 24. Now I saw. By such phrases Bunyan is continually reminding us that it is a dream, an allegory, but this does not make it seem less real to us.

13 : 4. from this below. This cut is copied from the thirteenth edition, 1692.

14 : 9. than the Grave. The conjunction of comparison *than* is often spelled *then* in the early editions of the *Pilgrim’s Progress*, as in the early editions of the Authorized Version of the Bible, and in the early editions of Shakespeare. The two words are closely connected, and are merely variations of the same word. They were originally inflections of the demonstrative, and meant “at that time” and “in that way.”

14 : 10. Tophet. A place situated at the southeastern extremity of the Valley of Hinnom, to the south of Jerusalem. It was there that the idolatrous Jews worshipped the fire-gods and sacrificed their children. The word *Tophet* was often used figuratively for hell.

14 : 23. Wicket-gate. A small door or gate ; frequently built in a large door or gate, and easily opened so that those who pass through are not compelled to exert their strength to open the large door.

15 : 23. said Christian. The Pilgrim adopted this name when he started on his pilgrimage ; before that he had been called *Graceless*. See **60 : 25**.

16 : 10. a fancy by the end. See note on **4 : 6**.

17 : 26. lye. An obsolete spelling of *lie*, current in early Modern English.

18 : 6. Seraphims and Cherubins. There are two forms of the plural of each of these words, one English and one Hebrew : *seraphs*, *seraphim* ; *cherubs*, *cherubim*. Bunyan has followed the error of the Authorized Version of the Bible in combining these plurals. See *Isaiah* 6. 6 : "Then flew one of the *seraphims* unto me ;" and *Exodus* 37. 7 : "And he made two *cherubims* of gold." *Cherubins* is an incorrect form of *cherubim*.

18 : 17. cut in pieces. Bunyan was thinking of the accounts of the tortures of the martyrs, which he had frequently read in Foxe's *Book of Martyrs*. It was translated from the Latin in 1562, and immediately became so popular that "it was ordered to be set up in every one of the parish churches in England, as well as in the common halls of archbishops, bishops, deans, archdeacons, and heads of colleges ; and its influence in keeping alive the Protestant feeling in Great Britain and North America is too well known to be disputed." Bunyan quotes from it on **335 : 26**.

19 : 4. Dispond. The spelling of the first edition has been retained ; later editions usually change it to *Despond*. The word is equivalent to "despondency."

20 : 1. the steps. This sentence is easily explained by the marginal note. By relying on *the promises* of the Bible, a pilgrim may get safely through despondency.

20 : 8. stepped. Notice that the dreamer is not a mere observer; he also takes an active part in the story. See also his historical description of the Fair, on 116, and his use of the editorial *we* on 157 : 18.

20 : 8. pluckt. Plucked. From the sixteenth to the eighteenth century the verbal suffix *-ed* was often written *-t*, in accordance with the pronunciation. Both *-ed* and *-t* are used with the same word in the *Pilgrim's Progress*. Where a long vowel in the verb-stem is shortened in the participle, as in *crept*, *slept*, the spelling with *-t* is universal.

20 : 11. plat. Plot. The form *plat* is probably a dialectic variation of *plot*, due in part to the adjective "plat," meaning flat or level. It is the only form used in the Bible. See *2 Kings* 9. 26: "Now therefore take him and cast him into the *plat* of ground, according to the word of the Lord."

20 : 25. His Majesties Surveyors. This is the Old English form of the possessive case. Since the seventeenth century, the possessive case ending has been 's; the ' denotes the omission of *e*. See note on 185 : 12.

20 : 27. imployed. An obsolete spelling of *employed*, in current use from the sixteenth to the eighteenth century.

21 : 7. spue out. When a marsh becomes partially dry, or has stood long without rain, the vegetable matter in it decays and gives forth a miasma which causes fever.

21 : 11. to purpose. An obsolete form of "to the purpose," meaning "as intended" and then "completely" or "thoroughly." See *Much Ado About Nothing*, 2. 3. 20: "He was wont to speak plain and *to the purpose*, like an honest man." See 241 : 16.

21 : 24. tales. This is often printed "tails" in modern editions, a very common phrase for "turned their backs." But that is not

the meaning here. This means that after they had mocked *Pliable*, they changed their remarks, turned to a new subject, and derided *Christian*.

21 : 27. **Now.** The meeting with Mr. *Worldly Wiseman* and its consequences, from here to 32 : 11, were not in the first edition, but appeared in the second edition.

21 : 27. **solitary.** Frequently adjectives were used as adverbs. In this case the word may retain the force of the adjective and as a predicate adjective may refer to the mood of *Christian* rather than to the manner of his walk. But in the seventh and later editions it was changed to *solitarily*. See also *solitarily*, 12 : 21.

22 : 1. **inckling.** See note on 5 : 33.

23 : 8. **beshrew.** An obsolete word for a mild curse, which was frequently used by Shakespeare. See *Othello*, 4. 2. 128 : "*Beshrew him for 't !*"

25 : 25. **wot.** In the third and subsequent editions this was changed to *wotted*, but neither form is correct for the past tense, which is *wist*. It is odd that Bunyan did not use *wist*, for he had certainly read it in his Bible, where it is used thirteen times. See *Mark* 9. 6 : "For he *wist* not what to say ; for they were sore afraid." *Wot* is the Middle English form of the third person, singular, present tense, from the Anglo-Saxon verb *witan*, to know, which survives in the set phrase, *to wit*, meaning "namely." *Wot* is used correctly in *Romeo and Juliet*, 3. 2. 139 : "I *wot* well where it is." And by Tennyson in *Gareth and Lynette* : —

"Nay, nay, God *wot*, so thou wert nobly born,
Thou hast a pleasant presence."

26 : 31. **loaden.** A strong past participle from *load*, formed on the analogy of *laden* ; the usual form is *loaded*. See *Isaiah* 46. 1 : "Your carriages were heavy *loaden*."

28 : 11. **Morality.** Bunyan evidently did not read the proofs of his books very carefully ; in the first seven editions, the town was

called *Mortality* in this sentence, in spite of the correct name on 24 : 19.

29 : 4. **to Wo.** This cut is copied from the thirteenth edition, 1692.

30 : 3. *treasures in Egypt.* Moses gave up his position and wealth in Egypt to obey God in leading the Israelites into the promised land.

30 : 19. **Bond-woman.** This is an incorrect quotation from *Galatians* 4. 25 : "This Agar . . . answereth to Jerusalem which now is, and (Agar, not Jerusalem) is in bondage with her children." Bunyan is usually most careful in his quotations from the Bible.

30 : 21. *Sinai.* The Mount on which God announced to Moses the Ten Commandments, and the other laws by which the Israelites were to be bound. Its exact situation is a matter of dispute, but it is one of the peninsulas northeast of the Gulf of Suez. See *Exodus* 19 and 20. It is of course symbolical of the law of religion.

31 : 23. **Is there hopes?** According to the rules of grammar, the verb should be plural *are* to agree with *hopes*. A singular verb is often used with a plural subject in Old English and in Shakespeare, where the verb precedes the noun. "When the subject is as yet future and, as it were, unsettled, the third person singular might be regarded as the normal inflection. Such passages are very common, particularly in the case of *there is*." — ABBOTT'S *Shakespearean Grammar*, § 335. See *Hamlet*, 3. 3. 14 : "The spirit upon whose weal depends and rests the lives of many."

32 : 25. *Zion.* The hill on which was situated the old city of Jerusalem. It was the center of ancient Hebrew worship, and the word was used symbolically for the Church or for Heaven, as the final gathering place of true believers. It is also spelled *Sion*; see 51 : 23.

33 : 4. **his sin.** This cut is copied from the thirteenth edition, 1692.

35:12. Truly. The paragraphs from here to **36:8** were first inserted in the second edition.

35:15. betterment. An obsolete word, meaning "betterness" or "difference for the better." The sentence means, "I am no better than he." *Betterment* is an improperly formed word, the Latin termination *-ment* being added to an English root. Bunyan may have coined the word, for there is no record of its use by other authors, except recently, in American law, where it refers to an improvement of real property, which adds to its value otherwise than by mere repairs.

35:21. have had you a sought. The *a* in *a sought* stands for *have*. *A* is a worn-down form of *have*, often used for *have* when it is unaccented or obscure in compound verbal forms. It is very frequent as late as the seventeenth century, but now it is only colloquial. In some parts of the United States *of* is substituted for *have*, as "he might *of* done it." *A* is used very often for *have* in the *Pilgrim's Progress*, especially in the Second Part.

35:34. my dumps. Fits of melancholy or low spirits. See *Taming of the Shrew*, 2. 1. 286: "Why, how now, daughter Catherine? in *your dumps*?"

36:16. Is there no turnings? See note on **31:23**.

37:27. Candle. Candles were the chief means of lighting houses in Bunyan's time and even much later. As late as 1800 candles were used to light the hall in which the British House of Commons met.

37:30. Picture. This is of course an allegory within an allegory. Bunyan probably inserted it to show how he wished his readers to read and explain his longer allegory of the *Pilgrim's Progress*.

38:4. The Man. This portrait is supposed to represent Bunyan's first pastor, John Gifford, at one time a major in the royal army, and notorious for his depraved life. Condemned to be hanged, he escaped to Bedford, where he practised as a physician, without

changing his bad habits. The loss of a large sum of money in gambling turned him to religion ; he became a convert and later a pastor of the church which Bunyan joined at Bedford. Bunyan regarded him as his spiritual father. It is also probable that Bunyan intended *Evangelist* to represent Gifford.

38 : 5. **travel in birth.** To labor, to suffer pain. When the word is now used in this sense, it is spelt *travail*. Formerly *travel* and *travail* were merely varying forms of the same word and used without any difference in meaning, as in the early editions of Shakespeare. But *travel* is now restricted to the labor of journeying, and *travail* is used only in the special sense of suffering pain, as in child-birth.

39 : 2. **choaked.** An obsolete spelling of *choked*. See 11 : 5.

40 : 6. **Governor of them.** Their tutor. See *Galatians* 4. 1, 2 : "The heir, as long as he is a child, differeth nothing from a servant, though he be lord of all ; but is under tutors and *governors* until the time appointed by the father."

40 : 14. **but a while.** This phrase is used for a brief period of time. It is difficult for a careful reader to see how the young man could waste his treasure and be left in rags during the short time that the Pilgrim is watching him. Coleridge says that this is "one of the not many instances of faulty allegory in the *Pilgrim's Progress* ; that is, it is no allegory. The beholding *but a while*, and the change into nothing but rags is not legitimately imaginable. A longer time and more interlinks are requisite . . . Yet perhaps these very defects are practically excellences in relation to the intended readers of the *Pilgrim's Progress*." — *Literary Remains*, 3. 402.

42 : 29. **builded.** This form of the past participle is poetical or archaic, the usual form being *built*. See *Antony and Cleopatra*, 3. 2. 30 : —

"The piece of virtue, which is set
Betwixt us as the cement of our love,
To keep it *builded*."

Builded is used in the Bible both as the past tense and the past participle. See *Ephesians* 2. 22 : "In whom ye also are *builded* together for an habitation of God through the Spirit."

43 : 6. **Inkhorn.** A small portable vessel, originally made of *horn*, for holding writing *ink*. The word is seldom used now, because *inkbottle* has taken its place. See *Ezekiel* 9. 2 : "and one man among them was clothed with linen, with a writer's *inkhorn* by his side."

44 : 5. **a Man in an Iron Cage.** This probably refers to John Child, a Baptist minister and a friend of Bunyan. Through fear of persecution he left the Dissenters and joined the Established Church. But he suffered torture from his own conscience and at last killed himself. See Ofor's edition of the *Pilgrim's Progress*, Works, Vol. III, pages 72-73.

44 : 17. **Professor.** This does not refer to a school-teacher, but to one who openly declares his religious faith and conversion and joins some religious denomination.

45 : 15. **threatning**. The correct spelling is *threatenings*; the unaccented *e* is slurred in pronunciation and is often omitted in writing. See *thundred* and *lightned*, 46 : 16.

46 : 18. **rack.** Driven violently by the wind. The verb, which has not been in common use since the sixteenth century, is derived from the noun *rack*, the name applied to thin flying clouds, such as are on the edges of rain clouds. See *Tempest*, 4. 1. 156 : —

"the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a *rack* behind."

47 : 7. **smoak.** Smoke. See note on 11 : 5.

47 : 16. **on every side.** Bunyan himself was troubled with vivid dreams. See *Grace Abounding*, §§ 5-6 : "even in my childhood he (the Lord) did scare and affright me with fearful dreams,

and did terrify me with dreadful visions. For often, after I had spent this and the other day in sin, I have in my bed been greatly afflicted, while asleep, with the apprehensions of devils and wicked spirits, who still, as I then thought, laboured to draw me away with them, of which I could never be rid. . . . Also I should, at these years, be greatly afflicted and troubled with the thoughts of the Day of Judgment, and that both night and day, and should tremble at the thoughts of the fearful torments of hell fire."

47:22. frightened. Terrified. This is the past tense of the old verb *fright*, which has been superseded by the word *frighten*, formed from it. Pepys, in his *Diary*, was one of the first writers to use the new form of *frighten*. See *Julius Cæsar*, 4. 3. 40: "Shall I be *frighted* when a madman stares?"

48:10. they shewed me was. *Was* was altered to the correct form *were* about 1690, after Bunyan's death.

48:22. loosed. Unfastened, or came *loose*. This is the past tense of the verb *loose*, to set free. It is seldom used as an intransitive verb. See *Acts* 13. 13: "Now when Paul and his company *loosed* from Paphos, they came to Perga." The transitive use is much more common in the Bible; see *Matthew* 16. 19: "and whatsoever thou shalt *loose* on earth shall be *loosed* in heaven."

49:4. a fine Bird. This cut is copied from the thirteenth edition, 1692.

50:14. ought. The current spelling is *aught*; *ought* is used as the verb of obligation. But in Shakespeare, Milton, and Pope both forms occur indiscriminately. Both are from the Anglo-Saxon *awiht*.

51:3. Every Fatt. An old proverb for "Mind your own business." A *Fatt* is a large open vessel for water or wine, from the Anglo-Saxon *fæt*, that which contains; this was gradually changed in Middle English to the present form, *vat*. The final *-t* was some-

times written *-tt*, to show that the vowel was short. See *Joel* 2. 24 : "The floors shall be full of wheat, and the *fats* shall overflow with wine and oil."

51 : 34. a Trespass. This is used in its older and broader meaning of an offense against law or a sin. See *Numbers* 5. 6 : "When a man or woman shall commit any sin that men commit, to do a *trespass* against the Lord," and *Matthew* 6. 14 : "But if ye forgive men not their *trespasses*." The narrower meaning is very common in the verb ; see "Any person *trespassing* on this land will be prosecuted."

52 : 14. what's matter. The modern idiom is "What is the matter ?" or "What matters it ?"

54 : 19. there was two other ways. See 48 : 10. Bunyan uses many of the colloquial forms, with which his lowly readers were familiar. A singular verb and a plural subject are still common in the speech of the lower classes.

54 : 29. a wide field, full of dark Mountains. The field must have been very large and the mountains very small. "Born and bred in the mountainous midland, he [Bunyan] has no natural images beyond the pastures and brooks, the towns and country houses, which he saw about him. . . . When he requires images of a grander kind, he goes to Scripture for them ; and his *Delectable Mountains*, 'beautiful with woods, vineyards, fruits of all kinds, flowers also,' are merely formed from that common repertory of the Puritans, without individuality of any kind. Why should they be ? Bunyan had probably never seen a mountain in his life ; and was much too honest a man to indulge his fancy without warrant of fact. The Bible supplied him with ideal imagery enough to suit him ; to the Bible he went for it, and even to that modestly and sparingly enough, as may be seen by comparing his quasi-idyllic account of the shepherds and their country with Solomon's Song. His Valley of the *Shadow of Death*, in like wise, he describes, not objectively, for the sake of the grand and terrible, but subjectively,

for the sake of the man who passes through it, naming merely, and that without an epithet, all its satyrs and hobgoblins, snares, gins, and pitfalls." — Charles Kingsley's preface to Bennett's edition of the *Pilgrim's Progress*. Bunyan may have been thinking of *Jeremiah* 13. 16: "Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the *dark mountains*."

55 : 4. **no doubt.** This cut is copied from the thirteenth edition, 1692.

56 : 3. **Ward.** This is used in its old sense of a placè of defense or protection. Some editors have without any excuse altered it to *word*.

56 : 21. **amain.** With full power. *A-* is the Anglo-Saxon preposition *on* or *an*, and is here prefixed to *main*, from the Anglo-Saxon word for strength. See *Comedy of Errors*, 1. 1. 93 : —

"We discovered

Two ships from far making *amain* to us."

56 : 24. **what's the matter you run the wrong way?** This is sometimes read as if it were, "what's the matter? you run the wrong way." The true meaning can be seen by supplying *that* after *matter*.

57 : 17. **his pass.** Not in the modern sense of free ticket or transportation, but a *passport*, or written permission to enter or leave a city or a country. See Spenser's *Mother Hubbard*, 936: "He cast to leave the Court, not asking any *passe* or leave."

57 : 23. **fact.** Act. *Fact* from the Latin *factum* is now generally used for something that has really occurred or is actually the case. But formerly it was used also for an action, deed, or course of conduct. Shakespeare continually uses this word in a bad sense, as of an evil deed or crime; nowhere does he use it in the sense of reality as opposed to fiction. See *Macbeth*, 3. 6. 6 : —

"Who cannot want the thought, how monstrous

It was for Malcolm and Donalbain

To kill their gracious father? damned *fact*!"

57: 31. **if happily he might.** This is an archaic use of *happily* for *haply*, meaning by chance. It may possibly retain a little of its original significance. See *Hamlet*, 1. 1. 133:—

“If thou art privy to thy country’s fate,
Which, *happily*, foreknowing may avoid,
O, speak.”

58: 12. **Red sea.** See *Numbers* 14. 25.

58: 24. **settle.** A good old Anglo-Saxon word for bench or seat. It is now seldom used except for a bench with a high back and arms, made to accommodate two or more persons.

58: 26. **caught.** During the seventeenth and eighteenth centuries *caught* was the regular form of the past tense of *catch*, and is still used in dialect; but *caught* has superseded it in literary use. Shakespeare uses both forms, but chiefly *caught*.

58: 27. **gotten.** *Got* is preferable to *gotten* as the past participle of *get*, although *gotten* is frequently used, possibly because of such compounds as *forgotten*, *begotten*. With one exception, *gotten* is the form used in the Bible. It is almost obsolete in England, but more frequently used in the United States.

59: 8. **doleful creatures.** See *Isaiah* 13. 21: “and their houses shall be full of *doleful creatures*.”

59: 14. **shift.** Get rid of. In this sense it is archaic; it is from the Anglo-Saxon *scifstan*, to divide or separate. See *Othello*, 4. 1. 79: “Cassio came hither; I *shifted* him away.” See also 252: 12.

59: 17. **miscarriage.** This word is now much limited in meaning, being used as a medical and judicial term, such as *miscarriage* of justice; but formerly it was used also for failure in duty or ill conduct.

59: 19. **a very stately Palace.** Bunyan probably intended that the reception of Christian at the Palace *Beautiful* should represent the reception of a convert into the Church. He is examined

by those in authority especially about his reasons for seeking admittance. He is then welcomed and invited to partake of supper, as of the Holy Communion. Bunyan's description of the Palace *Beautiful* is in many points similar to Spenser's description of the "House of Holiness" in the *Faerie Queene*.

59:25. **a furlong.** 220 yards. A *furlong* was originally the length of the *furrow* in the common field, which was theoretically a square containing ten acres.

59:27. **two lions.** "The *two lions*, civil despotism and ecclesiastical tyranny, terrified many young converts, when desirous of joining a Christian Church, here represented by the *Beautiful Palace*. In the reign of the Tudors they committed sad havoc. In Bunyan's time they were chained, so that few suffered martyrdom, although many were ruined, imprisoned, and perished in dungeons. When *Faithful* passed they were asleep. It was a short cession from persecution. In the second part, *Great-heart* slew *Giant Bloody-man*, who backed the lions; probably referring to the wretched death of that monster, Judge Jefferies (the leading persecutor). And in the experience of Mr. *Fearing*, it is clear that the *Hill Difficulty* and the *lions* were intended to represent temporal and bodily troubles, and not spiritual difficulties."—OFFOR.

61:4. **him seize.** This cut is copied from the thirteenth edition, 1692.

63:5. **was come.** The perfect tense of intransitive verbs is usually formed by adding the auxiliary *have* to the past participle, but many intransitive verbs, especially of movement, have also a perfect tense with the auxiliary *be*. When *have* is used, emphasis is placed on the actual activity; when *be*, on the result of the activity. The distinction in meaning is shown in Coleridge's *Piccolomini*, 1. 1. 1: "Ye *have come* late . . . but ye *are come*!"

63:13. **discourses.** This transitive use of the verb in the sense of "talks with" was in common use until about 1750, but it is now obsolete.

64:13. to ake. The earlier and better spelling of *ache*. "The current spelling *ache* is erroneous; the verb being historically *ake*, and the substantive *ache*, as in *bake*, *batch*, *speak*, *speech*. About 1700 the substantive began to be confused in pronunciation with the verb, whence some confusion in spelling *ache* and *ake*; and finally instead of both being written *ake* — the word that has survived, — both verb and substantive are now written *ache* — the word that has become obsolete. That is, the word *ache* has become obsolete and been replaced by the word *ake*, while the spelling *ake* has become obsolete and been replaced by the spelling *ache*. For this paradoxical result, Dr. Johnson is mainly responsible: ignorant of the history of the words, and erroneously deriving them from the Greek $\acute{\alpha}\chi\omicron\varsigma$ (with which they have no connexion) he declared them 'more grammatically written *ache*.' " — MURRAY'S *Dictionary*. The words come from the Anglo-Saxon *acan*. Samuel Richardson, the novelist, is one of the last writers to use the older form, *ake*.

66:7. chuse. "This is not a mere variant spelling of *choose*, but a much earlier form which occurs somewhat sporadically in the Middle English, but became very frequent in the sixteenth century. *Chuse* and *choose* are used indiscriminately in the Bible of 1611 (the Authorized Version) and in the First Folio of Shakespeare; *chuse* was by far the prevailing form in the seventeenth and eighteenth centuries, but has in the nineteenth been gradually superseded by *choose*, which Dr. Johnson took as his leading Dictionary form, although in his own practice he appears to have spelt *chuse*." — MURRAY'S *Dictionary*.

67:5. Then said Charity. This conversation between *Charity* and *Christian* from here to **68:31** did not appear in the first edition, but was added in the second edition.

67:7. a Wife and four small Children. At the time he wrote this, Bunyan himself had six children, four by his first wife and two by his second.

67 : 25. **very dear unto me.** Modern readers have censured *Christian* for his selfishness in deserting his family. In Bunyan's time the husband and father was the absolute master of the household and his obligations to his family were not so great as at the present time. It was considered also quite proper for a father to leave his family to go on a pilgrimage. Bunyan himself was very devoted to his family. When he was imprisoned, he said : "The parting with my Wife and poor Children hath often been to me in this place as the pulling the Flesh from my Bones ; and that not only because I am somewhat too fond of these great Mercies, but also because I should have often brought to my mind the many hardships, miseries and wants that my poor Family was like to meet with, should I be taken from them, *especially my poor blind Child*, who lay nearer my heart than all I had besides. O the thoughts of the hardship I thought my Blind-one might go under, would break my Heart to pieces. *Poor Child*, thought I, *what sorrow art thou like to have for thy portion in this world ! Thou must be beaten, must beg, suffer hunger, cold, nakedness, and a thousand calamities, though I cannot now endure the Wind should blow upon thee !* But yet recalling myself, thought I, *I must venture you all with God, though it goeth to the quick to leave you.* O, I saw in this condition I was as a man who was pulling his House upon the Head of his Wife and Children ; *yet*, thought I, *I must do it, I must do it.*" — *Grace Abounding*, §§ 327, 328.

69 : 22. **for the Poor.** See 2 *Corinthians* 8. 9 : "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes, he became poor, that ye through his poverty might be rich."

69 : 27. **their original.** Their source of being or ancestry. In this sense this noun is rare or archaic. See *Midsummer-Night's Dream*, 2. 1. 121 : "We are their parents and *original* ;" and Milton's *Paradise Lost*, 9. 149 : —

" A creature form'd of earth. . . .
Exalted from so base *original*."

71:11. Furniture. This is an obsolete use of the word for armor or weapons. Bunyan was one of the last writers to use it in this sense. See Sidney's *Arcadia*, 3: "He furnished himself for the fight, but not in his wonted *furniture*."

71:12. Sword, etc. See St. Paul's description of the armor of a Christian, *Ephesians* 6. 13-18: "the *sword* of the Spirit, which is the word of God . . . the *shield* of faith . . . the *helmet* of salvation . . . feet shod with the preparation of the gospel of peace . . . praying always with *all prayer* and supplication in the Spirit."

71:19. Moses' rod. See *Exodus* 4. 2-17: "The Lord said unto him, What is that in thine hand? And he said, A *rod*. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and *Moses* fled from before it. And the Lord said unto *Moses*, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a *rod* in his hand. . . . And thou shalt take this *rod* in thine hand, wherewith thou shalt do signs." **Jael.** See *Judges* 4. 21: "Then *Jael* Heber's wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died." **Gideon.** See *Judges* 7. 20-21: "The three companies blew the *trumpets*, and brake the *pitchers*, and held the *lamps* in their left hands, and the *trumpets* in their right hands to blow withal: and they cried, the sword of the Lord and of *Gideon*. And they stood every man in his place around about the camp: and all the host ran, and cried, and fled." **Shamgar.** See *Judges* 3. 31: "And after him was *Shamgar* the son of Anath, which slew of the Philistines *six hundred men* with an *ox goad*." **Samson.** See *Judges* 15. 15: "And he found a new *jawbone* of an ass, and put forth his hand, and took it, and slew a thousand men therewith." **David.** See *1 Samuel* 17. 49-50: "So *David* prevailed over the Philistine with a *sling* and with a *stone*, and . . .

slew him ; but there was no sword in the hand of *David*." **Man of Sin.** See *2 Thessalonians* 2. 3, 4 : "and that *man of sin* be revealed, the son of perdition ; who opposeth and exalteth himself above all that is called God, or that is worshipped."

72 : 4. the Delectable Mountains. Delightful or pleasant mountains. "This, like the Hill *Difficulty*, the Valley of *Humiliation*, *Doubting* Castle, is one of the happy expressions with which Bunyan has enriched our language." No earlier example of the use of this phrase has been pointed out. In 1400 Maundeville spoke of a country as *delectable*. See *Richard II*, 2. 3. 7 : "Making the hard way sweet and *delectable*." The adjective is now little used in ordinary speech, except ironically or humorously.

72 : 25. of proof. This idiom is applied to what has been tried and found satisfactory. See Sidney's *Arcadia*, 3 : "There died of his hand, Sarpedon, Plestonax, Strophilus, Hippolytus, men *of great proof* in wars."

73 : 4. top to toe. This cut is copied from the thirteenth edition, 1692.

74 : 24. Bread, etc. These provisions are taken from the *Old Testament*. See *2 Samuel* 16. 1 : "Ziba . . . met him, with . . . two hundred loaves of *bread*, and an hundred bunches of *raisins*, and an hundred of summer fruits, and a bottle of *wine*."

74 : 31. Apollyon. Bunyan took both the name and the description of this monster from the Bible. See *Revelation* 9. 11 : "They had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name *Apollyon* ;" *Job* 41. 15 : "His (Leviathan's) *scales* are his pride, shut up together as with a close seal ;" *Revelation* 13. 2 : "his *feet* were as the *feet* of a *bear*, and his *mouth* as the *mouth* of a *lion* : and the *dragon* gave him his power ;" and *Revelation* 9. 17 : "and out of their mouths issued *fire* and *smoke* and brimstone." Compare this description with Spenser's description of the dragon in the *Faerie Queene*, 1. 11. 8-10.

76: 2. no Prince . . . will thus lightly lose his subjects. “In our days, emigration is so encouraged by the state, it may be difficult for some youthful readers to understand this argument of *Apollyon's*. In Bunyan's time, every subject was deemed to be crown property, and no one dared to depart the realm without a license. Thus, when Cromwell and his heroes had hired ships, and were ready to start for America, Charles I providentially detained them, to work out the great Revolution.” — Note to Offor's edition of the *Pilgrim's Progress*.

76: 6. let myself to another. I have leased myself to another, agreed to work for another. *Let* in this sense is almost never used for persons, only for property; as in *Richard II*, 2. 1. 110: “It were a shame to *let* this land by lease.”

76: 22. in my non-age. In my minority, before I was of age. See *Richard III*, 2. 3. 13:—

“In his *non-age* council under him,
And in his full and ripen'd years himself.”

77: 25. Gulf. *Apollyon* does not call it the *Slough of Dispond*, but the *Gulf of Dispond*, because a *gulf* is deeper and more dangerous than a slough. He wishes to terrify the Pilgrim.

78: 13. the King's Highway. The public road open to all passengers and under the *King's* protection.

79: 4. quit the field. This cut is copied from the thirteenth edition, 1692.

80: 11. was fetching of his last blow. In Bunyan's time present participles were often confused with verbal nouns and were followed by *of* with the object. The prefix *a-*, from the Anglo-Saxon preposition meaning *in* or *on*, was also frequently used, both with participles and verbal nouns.

80: 23. for a season. This phrase was omitted from the second and subsequent editions. In the Second Part, 310: 25, *Great-heart* told *Christiana* that “when *Apollyon* was beat, he made his retreat

to the next Valley, that is called the Valley of the *Shadow of Death*." This shows that *Apollyon* prepared the hazards which *Christian* went through in the Valley of the *Shadow of Death*.

81:10. *Michael*. This is symbolical of the help *Christian* received from Heaven. *Michael* is the archangel who leads the forces of heaven against Satan. See *Revelation* 12. 7: "*Michael* and his angels fought against the dragon." In the Roman Catholic Church, he is considered the representative of the church triumphant, and the 29th of September is observed in his honor. In art he is usually represented in coat-armor, with a glory round his head and a dart in his hand, trampling on fallen Satan. The story of his victory over Satan is told by Milton in *Paradise Lost*.

81:15. *leaves of the Tree of Life*. See *Revelation* 22. 2: "and the *leaves of the tree* (of life) were for the healing of the nations."

81:26. *Shadow of Death*. "Bunyan places the Valley of the *Shadow of Death*, not where we should expect it, at the end of *Christian's* pilgrimage, but about the middle of it. Those who have studied the history of Bunyan and his times will hardly wonder at this. It was then safer to commit felony than to become a Dissenter. Indeed, a felon was far surer of a fair trial than any Dissenting minister, after the Restoration of Charles II." — OFFOR.

81:31. *desarts*. This was the regularly accepted spelling of *deserts* in the eighteenth century.

82:29. *Hobgoblins, etc.* Terrifying apparitions. The word is a compound of *Hob*, a variation of *Robert*, used for a rustic clown, and *goblin*, a demon. "The *goblin* was generally conceived as a supernatural being of small size but of great strength; not generally ill-disposed to man, and in some cases domesticated with him, and rendering him service." *Satyrs* are sylvan deities, representing the luxuriant forces of Nature, and closely connected in mythology with the worship of *Bacchus*.

83:2. **every whit.** In every smallest part or way. It is a good Old English word. See Ascham's *Scholemaster*, page 60: "A marvelous case, that gentlemen should be so ashamed of good learning, and never a *whit* ashamed of ill manners." See *John* 13. 10: "He that is washed needeth not save to wash his feet, but is clean *every whit*."

83:15. **Quag.** An abbreviation of *quagmire*, which is formed from the verb *quake* and *mire*.

83:31. **ofttimes.** A Middle English phrase from which was formed the later phrase *often-times*, which is more usual at present. *Oft* was lengthened into *ofte*, because *-e* was a common adverbial ending in the Middle English period. The *ofte* was lengthened to *often* before a vowel or *h*.

85:4. **go well.** This cut is copied from the thirteenth edition, 1692.

87:26. **Gins.** A Middle English variation of *engines*, more frequently used than *engines* in the sense of snares. See 5:14, and Walton's *Complete Angler*, page 29: "What pleasure is it sometimes with *gins* to betray the very vermin of the earth."

88:7. **Pope and Pagan.** This brief allusion to the *Pope* is omitted in Catholic editions of the *Pilgrim's Progress*.

89:14. **the Avenger of Blood.** The Jews set aside three cities of refuge: "that the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from *the avenger of blood*." — *Joshua* 20. 5.

89:18. **overrun.** A Middle English word, meaning "to run faster than another and leave him behind." See 2 *Samuel* 18. 23: "Then Ahimaaz ran by the way of the plain, and *over-ran* Cush." "

89:32. **this so pleasant a path.** So pleasant a path as this. Bunyan uses this irregular, abbreviated phrase several times. See 302:9 and 317:22.

91:1. **set him on work.** The present idiom is, "set him to work," but Bunyan uses the Anglo-Saxon preposition *on*, which

was often written *a* ; so the expression is equivalent to "set him a-working." See note on 80 : 11.

91 : 15. **leered away.** This is an obsolete use of the word, in the sense of "slunk away with averted looks." The usual meaning of *leer* is to look obliquely or to cast a look expressive of some passion.

92 : 7. **lay at me hard.** An obsolete expression for applying oneself vigorously and steadily.

92 : 34. **Adam the First.** This represents the sensual nature of man, as contrasted to his spiritual nature. See *Ephesians* 4. 22 : "Put off . . . the *old man*, which is corrupt according to the deceitful lusts."

93 : 23. **with his deeds.** See *Colossians* 3. 9 : "Lie not one to another, seeing that ye have *put off the old man with his deeds*."

94 : 24. **an end of me.** This paragraph is symbolical of the law of Moses, which convinces a man of sin, but offers no way of escape.

96 : 25. **hectoring.** Boisterous or insolent. "*Hector*, the brave son of Priam, appears to have gained by tradition the undeserved character of a vain-glorious blusterer, a bully, a braggadocio, whence to *hector* comes to mean to bully, to bluster."—RICHARDSON'S *Dictionary*.

98 : 4. **Sovereign.** An obsolete spelling of *sovereign*, current in Early Modern English.

98 : 10. **haunting of me.** In Bunyan's time present participles often introduced their object with the preposition *of* before it. See note on 80 : 11.

102 : 11. **Prophane.** A Latinism and an obsolete spelling of *profane*. See Foxe's *Book of Martyrs*, page 430 : "In a certain chapel not hallowed, or rather in a *prophane* cottage."

103 : 6. **pretty man.** An old use of the word for "clever" or "shrewd." See Puttenham's *Art of English Poesy*, page 258 :

"It is great pity that so *pretty* a fellow had not occupied his brains in studies of more consequence."

104 : 12. *churl*. At first a *churl* was merely one of the lowest class of Early English freemen, but soon the word became a term of moral reprobation, being used for any coarse or ill-tempered person. Sidney says: "The *churl's* courtesy rarely comes, but either for gain or falsehood."

105 : 21. *practick*. Another spelling of the old adjective *practic*, from which the modern adjective *practical* was formed by adding the Latin suffix *-al*, pertaining to. See Milton's *Church Government*, 1. 1: "Discipline is the *practick* work of preaching directed and apply'd as is most requisite to particular duty."

106 : 23. *tinkling Cymbals*. See *Grace Abounding*, §§ 297-300: "This consideration, therefore, together with some others, were, for the most part, as a Maul on the head of Pride and desire of Vain-glory. What, thought I, shall I be proud because I am a *sounding brass*? Is it so much to be a Fiddle? Hath not the least creature that hath life, more of God in it than these? . . . So I concluded, a little Grace, a little Love, a little of the true Fear of God, is better than all these Gifts."

107 : 12. *chear*. An obsolete spelling of *cheer* in current use from the sixteenth to the eighteenth centuries.

107 : 33. *vertue*. The Early Modern English spelling of *virtue*. The spelling was changed to *virtue* to bring it nearer to the Latin form, from which it came.

108 : 10. *lie at the catch*. An archaic or dialectical idiom for being on the watch for an opportunity of catching a person's words in order to find fault or to make objections.

112 : 28. *stumble*. Confound or perplex. In the later editions this was changed to the weaker word *puzzle*. This transitive use of *stumble* is now archaic.

113 : 12. *now*. This talk with *Evangelist*, from 113 : 12 to 115 : 34 first appeared in the second edition.

116:14. *agone*. *Agone* is the past participle of the Anglo-Saxon verb *ago*, which has not been used as a verb since the seventeenth century. The usual form of the word now used as an adjective is *ago*, but *agone* is still used in poetry and dialect. See *Twelfth Night*, 5. 1. 204: "O, he's drunk, Sir Toby, an hour *agone*;" and *1 Samuel* 30. 13: "and my master left me, because three days *agone* I fell sick."

116:20. *a Fair*. The description of *Vanity Fair* corresponds very closely to that of Stourbridge Fair, near Cambridge, which Bunyan may have attended. "The shops or booths were built in rows like streets, having each their name, as Bookseller's Row, Cook Row, Garlick Row, etc., and each commodity had its proper place, as the Cheese Fair, Wool Fair, Hop Fair, etc. In these streets or rows were all kinds of tradesmen who sell by wholesale or retail, as Goldsmiths, Drapers, Mercers, Haberdashers, Milliners, Hatters, Braziers, Turners, Pewterers, Toymen, and, in short, most trades that could be found in London, from whence many of them came. There were also taverns, coffee-houses, and eating-houses in great plenty, all kept in booths." — HONE'S *Every-day Book*, page 1538. "It was proclaimed by the Vice-Chancellor of the University and opened with great state by the mayor and other members of the corporation of Cambridge. It had its Great One of the fair, its Court of Justice presided over by the mayor or his deputy who was attended by his eight redcoats or runners. It was a vast emporium of commerce. . . . When business was over it was succeeded by pleasure. Round the square, in the center of which rose the great maypole with its vane at the top, there were coffee-houses, taverns, music-halls, buildings for the exhibition of drolls, legerdemain, mountebanks, wild beasts, monsters, dwarfs, giants, rope-dancers, and the like." — BROWN'S *Bunyan*, page 270. It has been held every year since 1211, when it was founded by King John in aid of the Hospital for Lepers. Its glory has now dwindled, and instead of three weeks or more, it

lasts only three days. Froude says, "*Vanity Fair* was European society as it existed in the days of Charles II."

118 : 1. Farthing. A copper coin worth half a cent and called a *farthing*, from the Anglo-Saxon *feorthling*, a fourthling, or fourth part. The first copper *farthings* were issued by Charles II; before then they had been of silver, and now they are of bronze.

118 : 3. a very great Fair. This account of the Fair was not actually a part of the dream, but a sort of historical note added by the Dreamer. See note on 20 : 8.

118 : 15. Bedlams. Madmen. *Bedlam* is a contracted form of *Bethlehem*, and was applied to the inmates of the Hospital of St. Mary of Bethlehem in London, which, in 1547, became an asylum for lunatics. Often the half-cured patients were discharged from the hospital and licensed to beg, wearing as a badge a tin plate on their left hand or arm. Shakespeare uses the word often, especially in *King Lear*; see 2. 3. 14 : "The country gives me proof and precedent of *bedlam* beggars."

118 : 22. Barbarians. Bunyan probably took this from 1 *Corinthians* 15. 11 : "If I know not the meaning of the voice, I shall be unto him that speaketh a *barbarian*, and he that speaketh shall be a *barbarian* unto me."

118 : 30. traffick. *-ic* is a termination of Latin or Greek origin, used with adjectives or nouns from Latin and Greek adjectives. In Middle English this termination was usually written *-ik* or *-ike*; and from an early period down to the nineteenth century the form *-ick* (musick, traffick) was used, some dictionaries retaining it till about 1840.

119 : 11. brought to examination. In every large fair, such as Stourbridge Fair, "was a Court of Justice open from morning till night, where the mayor or his deputy always attended to determine all controversies in matters arising from the business of the fair and for keeping the peace. If a dispute arose and it were not quickly decided, the offenders were taken to the said court and

the case determined in a summary way, from which there was no appeal." Note to Venables's edition.

119 : 19. to let them. To delay or hinder them. This verb, from the Anglo-Saxon *lettan*, is now archaic. See *Hamlet*, 1. 4. 85 : "By heaven, I'll make a ghost of him that *lets* me."

120 : 13. Pillory. A frame erected on a post, with three holes to hold the neck and wrists of an offender, who, locked in it, became a target for the pelting mob. It was a common punishment for users of deceitful weights, common scolds, political offenders, those guilty of perjury, forgery, libel, etc. It was abolished in Great Britain in 1837 and even earlier in the United States ; for instance, in 1790 in Pennsylvania.

121 : 4. This cut is copied from the third edition of the Second Part.

122 : 9. Here also. This paragraph first appeared in the second edition.

122 : 15. the best on't. The best of it. "*On* is frequently used where we use *of* in the sense of *about*, etc., and being thus closely connected with *of*, was frequently used even for the possessive *of*, particularly in rapid speech before a noun." — ABBOTT'S *Shakespearean Grammar*, §§ 181-182. See *Tempest*, 1. 2. 363 :—

" You taught me language ; and my profit *on't*
Is, I know how to curse."

123 : 4. triumph ride. This cut is copied from the thirteenth edition, 1692.

124 : 16. Pickthank. A flatterer, an officious fellow who does what he is not asked to do, for the sake of gaining favor. In college slang, a "sucker" or a "bootlicker." See *1 Henry IV*, 3. 2. 25 : "By smiling *pickthanks* and base newsmongers."

124 : 18. against him. According to English law, which should be upheld by a judge, a man is considered innocent until he is proved guilty. In the mouth of a prosecuting attorney this ques-

tion of the judge would not be out of place. "Nothing can be more masterly than the satire contained in this trial. The judge, the witnesses, and the jury, are portraits sketched to the life, and finished, every one of them, in quick, concise, and graphic touches; the ready testimony of *Envy* is especially characteristic. . . . The language and deportment of the judge are a copy of the life of some of the infamous judges under King Charles, especially Jeffries. You may find, in the trial of the noble patriot Algernon Sidney (1683), the abusive language of the judge against *Faithful* almost word for word." Note to Offor's edition.

125 : 32. of a long time. For a long time. This phrase is now archaic. Compare Milton's *History of England*, IV : "It had not rained, as is said, of three years before in that country."

125 : 34. be spoke. Spoken. *Spoke* is an obsolete form of the past participle. See *Merchant of Venice*, 4. 1. 202 : —

" I have *spoke* thus much
To mitigate the justice of thy plea."

126 : 5. Lechery. Habitual indulgence of lust or sensuality.

126 : 17. Runagate. A corrupted form of *renegade*, one who deserts a cause. See *Romeo and Juliet*, 3. 5. 90 : "Where that same banish'd *runagate* doth live."

127 : 7. profit to Eternal Life. In the eighth and subsequent editions this was weakened to *profitable to Eternal life*.

127 : 11. rabblement. -ment is a common suffix of Latin origin, which is added to verbs to form nouns which usually denote the results of the act, as in *nourish*, *nourishment*. It is much used as an English suffix, being attachable to almost any verb, whether of Latin or French origin, as well as to many of purely English origin, as *atonement*, *merriment*. *Rabblement*, a tumultuous crowd, is from the Latin, *rabula*, a brawling advocate. Shakespeare used this suffix much more frequently than modern writers, in such words as *intendment*, *supplyment*, *designment*, *denotement*, and

bodement. See Abbott's *Shakespearian Grammar*, § 448; and *Julius Cæsar*, 1. 2. 245: "the *rabblement* hooted and clapped."

128 : 28. *A sorry Scrub*. One who labors hard and lives meanly, or is of stunted growth; from the Anglo-Saxon *scrob*, a shrub. Compare *Merchant of Venice*, 5. 1. 161:—

"I gave it to a youth,
A kind of boy, a little *scrubbed* boy."

129 : 4. *age to age*. This cut is copied from the seventh edition, 1681.

130 : 15. *a Chariot*. See *2 Kings* 2. 11: "And it came to pass, as they still went on, and talked, that, behold, there appeared a *chariot* of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."

131 : 16. *By-ends*. The adverb *by*, meaning aside, was first used as a prefix in the sixteenth century; it did not exist in the Anglo-Saxon and only rarely in Middle English, and it is not often used at present, except in *by-path* and *by-law*. It added the idea of a subordinate, selfish purpose.

131 : 24. *call you*. A common idiom for "*What is your name?*" See 256 : 34.

132 : 1. *Almost*. The first eight lines of this paragraph were first introduced in the second edition.

132 : 16. *Lady Faining's*. *Faining* is an obsolete spelling of *Feigning*, in current use from the fourteenth to the seventeenth centuries.

132 : 19. *to carry it to all*. An obsolete phrase meaning "to behave" or "to act." See *Twelfth Night*, 3. 4. 146: "We may *carry* it thus, for our own pleasure and his penance." See note on 12 : 16.

132 : 27. *a to-side*. A little aside. *A* is from the Old English preposition *an* or *on*, meaning "on" or "at." *A to-side* = a t' o side, on the one side. Bunyan is probably the last writer to use this form.

133 : 5. a nick-name. A name given to a person in contempt, derision, or reproach. At present it means also a familiar or diminutive name. It comes from the Middle English, *eke-name*, or added name.

133 : 14. jump in my Judgment with. To agree with or coincide with. See *1 Henry IV*, 1. 2. 78 : "In some sort it *jumps with* my humour."

134 : 9. Now I saw. All this interview between *By-ends* and his friends, "which contains some of Bunyan's most striking flashes of genius," from here to **140 : 31**, was first inserted in the third edition.

134 : 14. congee. A bow, at first on taking one's leave, but afterwards also in salutation. See Spenser's *Faerie Queene*, 4. 6. 42 : "Sir Artegall . . . unto her his *congé* came to take."

134 : 23. cousenage. Another spelling of *cozenage*, meaning cheating, deception. Its derivation is uncertain ; perhaps it comes from *cousin*, for many men will claim relationship in order to cheat others more easily.

135 : 21. at a clap. At one stroke. See *King Lear*, 1. 4. 287 : "What, fifty of my followers *at a clap* ?"

136 : 12. Job says. See *Job* 22. 24 : "Then shalt thou lay up *gold as dust*, and the gold of Ophir as the stones of the brooks." Job himself did not say this, but his friend Eliphaz.

137 : 6. benefice. This term is better understood in England than in the United States, for here there are few *benefices*, or church offices, endowed with revenues for the officers.

137 : 19. for Conscience sake. Very often when a word ends in -s, -x, -ce, -se, the -s of the possessive case is omitted for euphony, and sometimes the apostrophe also.

137 : 26. dissenting. "The ninth edition has *disserting*, evidently a typographical error, the word being rightly spelt *dissenting* in the tenth edition. The hypocrite may *dissent*, but does not *desert* his old principles ; *dissemble* might have been better." — OFFOR.

138 : 2. **to do Good.** Bunyan himself refused offers of large salaries in London churches, preferring to remain among his friends in Bedford, his home.

138 : 5. **such an one.** Before a consonant sound the indefinite article is *a*, and before a vowel sound *an*. Although *one* begins with a vowel, it is pronounced like "won," with a consonant sound, and *a* should be used, although some writers use *an*. In Bunyan's time, writers seemed to be guided more by looks than by sound, and *an* was used before all words beginning with a vowel or *h*.

139 : 14. **a stalking-horse.** "A *stalking-horse* was an animal trained for the purpose, and covered with trappings so as to conceal the sportsman from the game he intended to shoot at. It was particularly useful to the archer, by affording him an opportunity of approaching the birds unseen by them, so near that his arrows might easily reach them, but as this method was frequently inconvenient and often impracticable, the fowler had recourse to art, and caused a canvas figure to be stuffed and painted like an horse grazing, but sufficiently light that it might be moved at pleasure with one hand. These deceptions were also made in the form of oxen, cows, and stags, either for variety or for conveniency sake." — STRUTT'S *Sports and Pastimes*, page 34. See *As You Like It*, 5. 4. 101 : "He uses his folly like a *stalking-horse*, and under the presentation of that he shoots his wit." It seems a favorite phrase of Bunyan, for he uses it several times in *The Life and Death of Mr. Badman*. "Better never Profess, than to make profession a *stalking-horse* to sin, deceit, to the devil, and hell." — OFFOR'S edition of *Bunyan's Works*, 3. 632.

140 : 1. **Judas the Devil.** See *John* 6. 70-71 : "Jesus answered them, Have not I chosen you twelve, and one of you is a *devil* ? He spoke of *Judas* Iscariot, the son of Simon ; for he it was that should betray him."

140 : 5. **Witch.** In some modern editions this has been altered to *wizard*, because at present *witch* is used only for women, and

wizard for men. The notion that *witch* is a feminine form is usually accompanied by the notion that the corresponding masculine is *wizard*. But *witch* is historically masculine, from the Anglo-Saxon *witga*, which was only masculine, and *wizard*, from an Old French form, has little connection with *witch*. See *Comedy of Errors*, 4. 4. 160 : Dromio says : "I could find in my heart to stay here still, and turn *witch*."

140 : 33. **a delicate Plain.** As an adjective applied to a place and meaning delightful and full of pleasure, *delicate* is obsolete.

141 : 11. **be their own men again.** An old idiom for being "masters of their own time and actions." See *2 Henry VI*, 4. 2. 91 : "I did but seal once to a thing, and I was never *mine own man* since."

141 : 13. **Demas.** See *2 Timothy* 4. 10 : "For *Demas* hath forsaken me, having loved this present world."

141 : 17. **I will shew you a thing.** *Shew* is the archaic spelling of *show*, used in Middle English, and throughout the Bible. The phrase is found in *1 Samuel* 14. 12 : "Come up to us, and we will *shew you a thing*." See also the modern colloquial phrase, "I'll *show you a thing or two*."

142 : 7. **a hundred to one.** This sounds very much like a betting phrase. Perhaps Bunyan liked games of chance as well as dances and "cattie."

142 : 11. **roundly.** Frankly or bluntly. Bunyan probably got the word from Foxe's *Book of Martyrs* : "Maister Bland answered flatly and *roundly*." See also the marginal note, *roundeth*, l. 12.

142 : 29. **Gehazi.** *Gehazi* was the servant of Elisha, who secretly accepted the presents of Naaman which his master had refused. When *Gehazi* denied this, he was smitten with leprosy.

143 : 16. **Now I say.** All this narrative about Lot's wife, from here to 145 : 32, was first introduced into the second edition.

143 : 31. *Remember Lot's Wife.* "It was a common belief in the middle ages that the pillar of *Lot's wife* was still to be seen." — VENABLES. See Maundeville's *Travels*, IX : "At the right side of the Dead Sea the likeness of *Lot's wife* still stands in likeness of a salt stone, because she looked behind her when the cities sunk into hell." In the *Heavenly Footman*, Bunyan says : "When *Lot* and his wife were running from cursed Sodom to the mountains, to save their lives, it is said that his wife looked back from behind him, and she became a pillar of salt ; and yet you see that neither her practice, nor the judgment of God that fell upon her for the same, would cause *Lot* to look behind him. I have sometimes wondered at *Lot* in this particular ; his wife looked behind her, and died immediately, but let what would come to her, *Lot* would not so much as look behind him to see her. We do not read that he did so much as once look where she was, or what was become of her ; his heart was indeed upon his journey, and well it might : there was the mountain before him ; his life lay at the stake, and he had lost it if he had but looked behind him." — OFFOR'S *Bunyan's Works*, 3. 394. This seems almost a defense of *Christian's* deserting his wife. See note on 67 : 25.

144 : 29. *Abiram.* These three men were the leaders of a rebellion against Moses, and they perished by "being swallowed up in the earth."

145 : 12. *cut purses.* In former times the *purse* was carried hanging to a girdle, and in the crowds that gathered to see a criminal hanged, it was easy to *cut the purses* and steal their contents.

146 : 12. *Surfeits.* Disorders caused by excessive eating. See *Measure for Measure*, 1. 2. 130 : "*Surfeit* is the father of much fast."

146 : 28. *soon sell all.* See *Matthew* 13. 44 : "The kingdom of heaven is like unto treasure hid in a field ; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

147:10. *By-path-Meadow.* A private path, a side path as opposed to the main road. See Hawthorne's *English Note Book*, 1. 147: "An American would never understand the passage about *Christian* and *Hopeful* going astray along a *by-path* into the grounds of Giant *Despair*, from there being no stiles or *by-paths* in our country." See also note on *By-ends*, 131:16.

147:20. *That's not like.* Likely or probably. A colloquial or dialectical form, in which the adjective is used for the adverb; it is rare except in such phrases as *like enough*, *like as not*. See *Jeremiah* 38. 9: "He is *like* to die for hunger."

148:24. *eminent.* Prominent, conspicuous. It is from the Latin *eminere*, to project, and is often confused with *imminent*, overhanging. In fact some editors write *imminent* here.

149:20. *lighting under.* Coming upon a little shelter by chance. *Lighting* is usually followed by *on* or *upon*. See *Ruth* 2. 3: "Her hap was to *light on* a part of the field belonging unto Boaz."

150:6. *a very dark Dungeon.* Bunyan was probably thinking of the jail in Bedford, with its "two dungeons, down eleven steps, and often very damp."

150:16. *Now Giant Despair.* The whole account of *Mrs. Diffidence* and her counsels, from here to 156:2, was first introduced into the second edition. "As in the case of *Worldly-Wiseman* and *By-end's* travelling companions, we are indebted to Bunyan's second thoughts for one of the most graphic parts of his work, bearing the stamp of original genius. This part of the work has all the particularity of a diary."

150:29. *rateing.* Scolding, from the Middle English *raten*.

151:4. *undo.* This cut is copied from the ninth edition, 1683.

152:21. *Sun-shine weather.* *Sun-shine* is here used as an adjective, like *sunshiny*. It was changed to *sunshiny* in the ninth and later editions. See *Richard II*, 4. 1. 221: "God . . . send him many years of *sunshine* days!"

153 : 10. to kill body and soul. "Some years before (in 1644) Dr. John Donne, the celebrated Dean of St. Paul's, had published a thesis to prove that suicide, under some circumstances, was justifiable. *Hopeful* answers all his arguments, and proves it to be the foulest of murders." — OFFOR.

154 : 14. Swoon. In the early editions this is spelled *swound*, which is the Old English form.

155 : 33. pick-locks. Instruments for *picking* or opening *locks* without the keys. See *Measure for Measure*, 3. 2. 18 : "We have found upon him a strange *pick-lock*."

156 : 16. the Dungeon door. The description of the opening of the doors and gates of *Doubting* Castle is taken from the account of St. Peter's escape from prison, *Acts* 12. 7-10.

157 : 2. they consented to erect there a Pillar. "Agreed to erect. In this sense it is archaic, for *consent* has only in modern times acquired the meaning of half unwilling acquiescence it now usually bears." — VENABLES. In Bunyan's time, when people used roads for travelling, many more or less temporary *pillars*, or sign-posts, were erected to warn travellers against danger. Notice how frequently such monuments are mentioned in the *Pilgrim's Progress*. The bodies of criminals were often left hanging on the gallows in public places such as cross-roads, as a threat to other evil-doers; and the heads of traitors were fastened on London Bridge.

157 : 18. we have spoken. *We* is frequently used by individuals, as editors and authors, when alluding to themselves, in order to avoid the appearance of egotism which it is assumed would result from the frequent use of the pronoun *I*. It is called the "editorial" *we*. See note on page 20 : 8.

158 : 28. Watchful. *Watchful* the shepherd must not be confused with *Watchful* the porter on 59 : 33. This is the only instance in which Bunyan has given the same name to two persons; his list of names for his characters seems almost endless.

159 : 4. and Fear. This cut is copied from the thirteenth edition, 1692.

160 : 11. sure. "In 1727, and in all modern editions, this was altered to *shewn wonders*; but the author's meaning appears to be that those *wonders* were real, undoubted, *sure*. From the introduction of this note to Bunyan's death he continued the word *sure*," although he made many other changes. — OFFOR.

160 : 20. harkening. Also spelled *hearken*ing. "The spelling *harken*, which agrees with that of *Hark*, and is at once more regular and of earlier standing, is the accepted one in modern American Dictionaries, and is preferred by some good English writers; but in current English use it is much less frequent than *hearken*." — MURRAY'S *Dictionary*.

161 : 34. rumbling. In the first edition this was *lumbring*, the word which is used in the Second Part, **249 : 3**.

162 : 6. Esau. For *Esau*, see *Genesis* 25. 29-34; for *Judas*, *Matthew* 26. 14-16, 47-49; for *Alexander*, *1 Timothy* 1. 20; for *Ananias* and *Sapphira*, *Acts* 5. 1-11.

162 : 29. Perspective-Glass. Telescope. See Raleigh's *History of the World*, 1. 193: "Galilæus, a worthy astrologer . . . by the help of *perspective glasses* hath found in the stars many things unknown to the ancients."

163 : 15. the Inchaned Ground. An obsolete spelling of *enchanted*.

163 : 16. from my Dream. This break in the narrative is supposed to be caused by Bunyan's release from prison. He may have laid the story aside for a time, while he was busy in reëstablishing his trade.

164 : 33. outgo. Go faster or beyond. See *Mark* 6. 33: "And they outwent them."

165 : 14. and Ignorance he. *He* is redundant. Bunyan often inserts an unnecessary personal pronoun after a proper name, as if for emphasis. See **195 : 17**.

166 : 34. to scrabble. *Scrabble* is a dialectic form of *scramble*, to get along by clutching with the hands or scraping with the feet. See *Grace Abounding*, § 334: "I should make a *scrabbling* shift to clamber up the Ladder."

167 : 7. his spending Money. Bunyan's meaning is made clear in *Grace Abounding*, § 232: "Now could I look from myself to him (Christ) and should reckon that all those graces of God that now were green in me were yet but like those cracked groats and fourpence-halfpennies that rich men carry in their purses when their gold is in their trunks at home. Oh I saw that my gold was in my trunk at home, in Christ my Lord and Saviour."

167 : 23. mist of. Missed or failed to attain. This phrase is now obsolete. The past participles of verbs with a short vowel of the stem and a final *s* frequently changed *-ed* to *-t*.

168 : 10. poor heart. "Once a common expression for an object of commiseration as *dear heart* was, and *sweetheart* is still, for an object of affection."

168 : 19. pawning. Pawnbrokers were licensed by an Act of Parliament in 1603. See *Winter's Tale*, 4. 4. 839: "I'll make it as much more and leave this young man in *pawn* till I bring it."

168 : 23. upon whose head is the Shell. "Thou talkest over-zealously." Some young birds such as lapwings are so energetic when they are hatched that often they will run off before they are entirely free from the *shell*, some of which sticks to them. The phrase is used to denote foolish haste. See *Hamlet*, 5. 2. 177: "This lapwing runs away with the *shell* on *his head*."

169 : 7. caitiff. At first *caitiff* meant no more than *captive*, then a miserable wretch, and finally a despicable knave, which is its present meaning.

170 : 4. live upon Carrion like the Crow. *Crows* eat everything from *carrion* to fruits. In America *crows* feed chiefly on grain, but in Europe the common *crow* is called *carrion-crow* because of its food.

170 : 7. **outright to boot.** *To boot* is a common phrase in Anglo-Saxon laws, meaning "for reparation." Here it means "in addition" or "into the bargain." See *Macbeth*, 4. 3. 36: "For the whole space that's in the tyrant's grasp And the rich East *to boot*."

170 : 24. **brush.** Tussle or sharp struggle. The origin of this meaning is uncertain.

171 : 1. **journeymen.** Thieves who are hired to steal for their masters.

171 : 31. **went to the walls.** Was pushed aside. The *wall* is the place of last resort; a man when hard pushed places his back to the *wall* to make his last fight against odds.

172 : 12. **he should say.** "Was reported to have said, like the German *sollen*." — VENABLES.

172 : 15. **Heman.** The grandson of the prophet *Samuel* and the author of the sorrowful *Psalms* 88. In *1 Kings* 4. 31, Solomon is said to be wiser even than *Heman*. In some of the early editions it was misprinted *Haman*. *Haman* was chief minister of the King of Persia and tried to exterminate the Jews from the Kingdom. He was finally hanged on the gallows he had prepared for Mordecai. Southey and other editors, realizing that the reference to *Haman* could not be appropriate, substituted the name of *Mordecai*. Bunyan knew his Bible better than these editors. For *Hezekiah*, see *2 Kings* 19 and 20.

172 : 28. **Leviathan's.** A large aquatic animal mentioned in *Job* 41. 1: "Canst thou draw out *leviathan* with an hook?" and in *Isaiah*, 27. 1: "In that day the Lord with his sore and great and strong sword shall punish *leviathan* the piercing serpent, even *leviathan* that crooked serpent." From this passage it has been received as another name for the great enemy of God, Satan.

172 : 29. **Habergeon.** A sleeveless coat of scale-armor.

174 : 19. **the Lion and the Bear.** A Biblical expression for persecution and dangers. See *Proverbs* 28. 15: "As a roaring *lion*, and a ranging *bear*; so is a wicked ruler over the poor people."

179 : 1. **Let thee and I.** When two pronouns are used as objects of a verb or preposition, the second one is often put in the subjective case. Of course this is a colloquial vulgarism, and is seldom seen in print. In Elizabethan authors the use of *me* after the sound of *d* and *t* seems to have been avoided. The regular idiom was *between you and I*.

180 : 9. **ope.** An archaic or poetical form of *open*, the *n* being dropped as in past participles, such as *awake* for *awaken*, *wove* for *woven*, *bespoke* for *bespoken*. See Spenser's *Faerie Queene*, VI. 6. 19: "He found the gate wide *ope*, and in he rode."

180 : 16. **the good of my soul.** *Hopeful's* reply sums up Bunyan's own experience as told in *Grace Abounding*.

183 : 11. **an 100 l.** A hundred pounds is equivalent to four hundred and eighty-four dollars.

184 : 1. **in one duty.** In modern editions this has been changed to *in one day*. But the meaning is that we sin enough even in *one* act of *duty* which we perform: "For there is not a day, nor a *duty*; not a day that thou livest nor a *duty* that thou dost, but will need that mercy should come after to take away thy iniquity." —BUNYAN'S *Saint's Privilege*, *Works*, 1. 679.

185 : 12. **Jesus his inditing.** *Jesus' inditing.* In the sixteenth and seventeenth centuries, 's of the possessive case was erroneously considered a contraction of *his*, and the possessive case was often formed by *his* as in this phrase, especially after Greek and Latin names ending in *es* and *us*. The fact was overlooked that *his* is itself the possessive case of *he*, and that its -s was not accounted for. This erroneous use of *his* died out in the first half of the eighteenth century, being retained longest on the fly leaves of books, as *John Fleming his book*. For the true derivation of 's, see note on 20 : 25.

187 : 5. **sufficient for thee.** This is Bunyan's own spiritual experience. "As I thought my case most sad and fearful, these words did with great power suddenly break in upon me, *My*

grace is sufficient for thee, three times together. O methought every word was a mighty word for me; as *my*, and *grace*, and *sufficient*, and *for thee*; they were then, and sometimes are still, far bigger than others be." — *Grace Abounding*, § 206.

190 : 8. **a Thief!** A proverbial expression, based on the fact that one member of a company of *thieves* will appeal to another member to testify to his honesty.

191 : 13. **our thoughts.** Modern editors have without any reason changed this to *the thoughts*, destroying the original emphatic meaning.

193 : 23. **acquit.** A short but archaic form for *acquitted*, formed on analogy of past participles like *hit*, *lit*, *hid*.

193 : 27. **list.** Like, please. *List* is an archaic verb from *lystan*, please. See *John* 3. 8 : "The wind bloweth where it *listeth*."

195 : 19. **It pities me much for.** Abbott says, "An abundance of impersonal verbs is a mark of an early stage in a language, denoting that a speaker has not yet arrived so far in development as to trace his own actions and feelings to his own agency. There are many more impersonal verbs in Early English than in Elizabethan, and many more in Elizabethan than in Modern English." — *Shakespearean Grammar*, § 297.

200 : 5. **fear of the Halter.** Fear of being hanged by a noose.

201 : 17. **voice of the Turtle.** *Turtle dove*. See *Song of Solomon*, 2. 12 : "The time of the singing of birds is come, and the *voice of the turtle* is heard in our land."

203 : 7. **addressed themselves.** Prepared, made ready.

204 : 4. **Enoch and Elijah.** See *Hebrews* 11. 5 : "By faith *Enoch* was translated that he should not see death; and was not found, because God hath translated him;" and *2 Kings* 2. 11 : "and *Elijah* went up by a whirlwind into heaven." It seems that *Faithful* ought to be mentioned here, because he was taken into heaven by a chariot, like *Elijah*; but unlike *Elijah* he died before the chariot came.

204 : 19. *Selah*. A Hebrew word which has not been translated. It occurs frequently in the *Psalms*, and probably is a direction in the musical rendering of the passage.

208 : 22. There came. The sentences, from here to **210 : 19**, were first introduced into the second edition.

209 : 4. World's done. This cut is copied from the eighth edition, 1682.

210 : 19. expressed. This phrase reveals the writer, as distinct from the Dreamer. See note on **12 : 24**.

213 : 22. Dream again. This indicates clearly that Bunyan intended to write a continuation of the story. See page xxix.

217 : 19. trod on Serpents. This is a figurative expression for overcoming enemies.

217 : 20. a many evils. The indefinite article *a* with numeral adjectives removes their definiteness or expresses an approximate estimate. Frequently it indicates that the objects enumerated are to be regarded collectively as one. It is obsolete except in a few phrases, as *a few*, *a good many*. See *As You Like It*, 1. 1. 115 : "They say he is already in the Forest of Arden and *a many merry men* with him." See **229 : 2**.

218 : 1. dainty. This is an obsolete sense of *dainty*, meaning excellent, or precious. See Chaucer's *Prologue*, 168 : "Full many *a dainty* horse had he in stable."

218 : 10. Firstling. The First Part of the *Pilgrim's Progress*. The word means the *first* of its kind to be produced. See *Macbeth*, 4. 1. 147 : "The very *firstlings* of my heart shall be The *firstlings* of my hand."

218 : 15. counterfeit the Pilgrim. The popularity of the First Part probably induced some writers to publish continuations, but the only one which has been preserved for us is "The Second Part of the *Pilgrim's Progress*. London. Thomas Malthus. 1683." It is a very "poor and spiritless copy of the inimitable First Part."

218:27. thine own native language. The simple *language* of the Bible, which few are able to use.

219:2. like Gipsies. Sir Walter Scott says, "The tinker's craft is, in Great Britain, commonly practised by *gypsies*, and we surmise that Bunyan's own family, though reclaimed and settled, might have sprung from this caste of vagabonds."—*Quarterly Review*, 43. 470. See page x.

219:3. naughty-wise. Although apparently a suffix, *-wise* is really an old Middle English noun, meaning *way*, or *manner*. It appears in such compounds as "*likewise*."

219:13. Bugbears. *Bugbear* originally meant a sort of hobgoblin in the shape of a *bear*, supposed to devour naughty children; then it was used for any object of dread, especially of needless dread.

219:19. kill each other. In 1683, when the Second Part was written, the French, under Louis XIV, were invading Flanders.

219:25. in New England. The first American edition was published in Boston in 1681.

220:12. better than a Kite. There is an old proverb that "*a lark's leg* is worth more *than a kite's body*."

220:24. the only Stripling of the Day. A youth of fine physique, just passing from boyhood to manhood. It is a double diminutive from *strip*; the sense is, "one as thin as a *strip*," a growing lad not yet filled out. See *1 Samuel* 17. 56: "And the King said, Enquire thou whose son the *stripling* is."

220:30. Noddy. A fool, because he *nods* when he should speak.

221:12. checkle. An obsolete word meaning *to laugh violently*. It is a stronger word than *chuckle*, which is often substituted by modern editors.

221:13. with the sheep. See *Genesis* 29. 10-11: "When Jacob saw *Rachel*, the daughter of Laban . . . and *the sheep* of Laban . . . Jacob *kissed Rachel* and lifted up his voice and *wept*."

222:6. her Key. Offor says, "After the author had heard the criticisms of friends and foes upon the First Part, he adapts

his second narrative to a *key* explaining many things which appeared dark in *Christian's Journey*." These promises are hardly fulfilled.

222 : 14. prithe. A corruption of *I pray thee*.

222 : 19. not Fowl. This reminds us of Shylock's remarks in *Merchant of Venice*, 4. 1. 47 : "Some men there are love not a gaping pig ; Some, that are mad if they behold a cat."

223 : 19. did deride. See *Matthew* 21. 15 : "When the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David ; they were sore displeased."

223 : 34. he had like been slain. A colloquial expression for *he probably would have been slain*. See note on **147 : 20**.

224 : 16. Despondancie. *Despondancie* is a Middle English form of *Despondency*. The ending *-ie* is an older form of *-y*, and shows that the word came from the French.

227 : 1. Courteous Companions. Notice how much less direct this opening sentence is than that of the First Part : "As I walk'd through the wilderness of this world," etc.

228 : 1. a mile off the place. This is supposed to refer to Bunyan's early home in Elstow, which is about a mile from the Bedford jail where the First Part was written.

228 : 6. methought. It seemed to me. This and *methinks* are from the Anglo-Saxon *thincan*, to seem, and the pronoun *me* is the indirect object. See note on **195 : 19**.

228 : 8. into discourse. Bunyan started to write the Second Part as a dialogue, like *The Life and Death of Mr. Badman*, and *The Plain Man's Pathway*, which had influenced him so much ; but he soon gave up the indirect form of the dialogue and told the story at first hand.

228 : 32. rings of him. Bunyan was not overrating the popularity of the *Pilgrim's Progress*, for 100,000 copies were sold before his death.

231 : 4. being we are. This is an archaic or obsolete use of the present participle *being* for *in as much as* or *since*.

232 : 2. the caul of her Heart. The membraneous covering of the heart.

232 : 19. Light of Light. This phrase was altered after Bunyan's death to *Light of Life*.

232 : 22. Wo worth the day. *Wo be to the day.* This phrase is from the Anglo-Saxon verb, *weorthan*, to become or to be, and must not be confused with *worthiness*.

235 : 8. root-of-heart. *Root* is the old form of *rote*, and the phrase is an unusual combination of the common phrases, "to learn by *heart*," and "to learn by *rote*," to learn by mechanical repetition.

236 : 15. the good woman a preparing. *A* is the old Middle English preposition *an* or *on*, used with nouns, adjectives, and participles. It is now archaic or dialectic, except in a few phrases in which it is written as a suffix of the word it governs. It may refer to place, as to lie *abed*; to state, as to be *asleep*; to time, twice *a day*; to process, *a preparing*; or to action, to go *a fishing*.

238 : 28. her bowels yearned. The *bowels* or inner parts of the body were often considered as the seat of the tender and sympathetic emotions. See *Colossians* 3. 12 : "Put on therefore, as the elect of God, holy and beloved, *bowels* of mercies, kindness, humbleness of mind, meekness, long suffering."

241 : 5. I dare say. Bunyan uses this in its original strong sense of "I venture to affirm." Now the phrase has a weaker meaning of "I presume," and introduces something that is probable, but not certain.

241 : 23. Gold in the Spanish Mines. *Spain* brought much *gold* to Europe from her *mines* in Mexico.

241 : 30. how shall I be ascertained. Assured or made certain. This use of *ascertain* is now archaic, and its present meaning is

“to find out or learn for a certainty by experience, examination, or investigation.”

244 : 21. Dream by myself. Bunyan has become tired of telling the story by means of a dialogue with Mr. *Sagacity*, and from here on the story is the report of an observer, like the First Part.

245 : 14. obeisance. A Middle English word from the French, meaning a bow or an act of reverence.

246 : 28. thee arise. See Christ's words, *Mark* 5. 41 : “Damsel, I say unto *thee*, *arise*.”

247 : 17. Myrrh. The gum of a small shrub of Arabia, frequently mentioned in the Bible. It is used as a tonic, a perfume, and a stimulant.

247 : 30. greatly gladdened. *Gladdened.* *To glad* is an old Middle English verb, now used only in poetry.

249 : 3. your lumbring noise. *Lumbring* is the present participle of the verb *lumber*, to move in a clumsy manner, to make a rumbling noise. See note on **161 : 34.**

249 : 22. the calves of my lips. This is a doubtful translation of a difficult Hebrew passage in *Hosea* 14. 2 : “Take away all iniquity, and receive us graciously : so will we render *the calves of our lips*.” The phrase is occasionally quoted in the sense of “an offering of praise.”

251 : 17. was made before. This is a very awkward sentence because of the two relative pronouns *whose* and *of whom*. It is one of the very few sentences in the *Pilgrim's Progress* that must be read slowly to be understood.

251 : 24. plash. Beat them down. This is a common dialectic word in England for “cutting hedges.”

251 : 29. I'll warrant you. A forcible phrase which shows the activity of the Dreamer. See note on **12 : 24.**

252 : 10. waxing very wroth. A strong Anglo-Saxon phrase for “becoming very angry.”

252 : 26. assay. Trial or attempt. This is an archaic use of *assay*, which is now used only for the testing of metals to determine their purity, weight, etc. See *Macbeth*, 4. 3. 143: "Their malady convinces the great *assay* of art."

253 : 3. the protection of Women. By the laws of Moses, the man that assaulted a woman was stoned to death.

255 : 17. bed's feet. In Old English any noun could be put into the genitive case with 's, but in Modern English the possessive case with 's is restricted mainly to nouns denoting living beings, and the possessive case of other nouns is formed by the preposition *of*. The genitive with 's is still used in some non-personal phrases of time and space, as "a minute's notice," "a spear's length."

256 : 22. a young Damsel. "In the First Part the door is opened by the *Interpreter* himself, and we hear of no other member of the household holding any intercourse with *Christian*. Now we find the house occupied by a large company to whom the pilgrims are introduced, and the door is opened by a maid servant. It is not easy to decide whether these changes were intended to be significant or not." — VENABLES.

257 : 6. ran Innocent in. *Innocent* acts very much as *Rhoda* did. See *Acts* 12. 14: "When she knew Peter's voice, she opened not the gate for gladness, but *ran in*, and told how Peter stood before the gate."

258 : 26. with a Muck-rake. A *rake* for scraping up mire and dirt.

260 : 1. by her hands. Whenever Bunyan speaks of animals, he always treats them as living beings, and is careful to indicate the sex.

261 : 15. answerable. Correspondent, similar. The word is losing this meaning. See Addison's *Spectator*, 303: "His sentiments are every way *answerable* to his character."

265 : 12. a Pilgrim's life. Converts who wish to join a Non-conformist church are asked questions similar to these before they are received into full communion.

265 : 32. all-to-be-fooled. This is a triple compound word. *Be-* is an Anglo-Saxon prefix of verbs, meaning “around” and “all over” or “completely.” The Anglo-Saxon prefix *to-*, meaning “asunder,” was often added to such words as break, tear, shake. The adverb *all* from the Anglo-Saxon, meaning “wholly,” was prefixed for further emphasis. Then the compound *all-to*, meaning “wholly,” was prefixed to many other verbs, especially to those in *be-*. Bunyan was one of the last important writers to use this form.

266 : 4. ill-lookt. An obsolete adjective meaning “ill-looking,” “ugly.”

268 : 18. to the Bath. We may interpret the *Bath* as the baptism of purification (*Acts* 22. 16) ; the *Seal* as the spirit of promise (*Ephesians* 4. 30) ; and the *Garments* as the word of God (*Revelation* 19. 13).

269 : 27. Great-heart. He is equipped with “the sword of the spirit,” “the helmet of salvation,” and “the shield of faith.” See *Ephesians* 6. 14–17.

275 : 25. Simple and Sloth and Presumption. “These three men represent three classes ; those who live satisfied with their ignorance of the truth ; those who know but are too indolent to practise ; and those who blindly presume that all will be right at the last, whatever they do or leave undone.” — VENABLES.

276 : 14. a young woman her name was. *Her* is used colloquially for *whose*, as if the clause was a parenthesis.

277 : 4. the van. This cut is copied from the edition of 1687.

278 : 20. clear and good, but now 'tis dirty. Bunyan explains this part of the allegory in *The Water of Life* (1688) : “This river (of life) is . . . pure and *clear* as crystal. Is the doctrine offered unto thee so ? or is it *muddy*, and mixed with the doctrines of men ? Look, man, and see if the foot of the worshippers of Baal be not there, and if the waters be not fouled thereby.” — *Works*, 3. 559.

279 : 34. **a breathing Hill.** A hill so steep that they lost their *breath* in climbing it.

280 : 10. **a pelting heat.** A violent heat. Compare the phrase, "a pelting shower."

283 : 12. **Grim or Bloody-man.** This may represent the civil power which enforced the cruel laws against the Non-conformists.

284 : 12. **a down-right blow.** A *blow* coming straight *down* upon the head. See *3 Henry VI*, 1. 1. 12 : "I cleft his beaver with a *downright blow*."

286 : 11. **a Widow woman.** A colloquial phrase for *a widow*. At present *widow* is used only as a noun, but formerly it was also an adjective.

286 : 33. **a very large room.** This passage refers to the reception of new members into the Church and the Holy Communion.

287 : 15. **the Porter had heard before of their coming.** This is evidently a bit of careless writing, for on 285 : 5, Bunyan says the Porter was surprised to see Mr. *Great-heart*.

288 : 16. **I was a dreamed.** An obsolete phrase for *I dreamed*.

289 : 30. **the willinger.** A colloquial comparative for *the more willing*.

293 : 12. **she can learn you more.** She can teach you more. *Learn* in the sense of *teach* was formerly in good literary use but is now regarded as incorrect, although it is still common colloquially.

293 : 34. **Hose.** Covering for the legs, equivalent to breeches, or drawers. In modern use it refers only to the covering for the lower part of the legs, the stockings.

294 : 5. **huswife.** One of the Middle English forms of *housewife*, a woman who manages her household with skill and thrift.

294 : 33. **troubled with ill conditions.** Ill temper and character. See *Merchant of Venice*, 1. 2. 143 : "If he have the condition of a saint and the complexion of a devil."

295 : 26. **her Husband first cried her down at the Cross.** The practice of *crying down a wife at the market cross* prevailed in Bedfordshire until the nineteenth century. It was a sort of divorce by which the husband announced that he would not pay any debts which his wife might contract. The dialectic phrase, *to cry a cross*, is still used in England for "to proclaim publicly."

296 : 8. **the Gripes.** Any violent internal pain, as if from a tight clutch.

296 : 13. **his maw.** The Middle English word for stomach.

297 : 15. ***Ex Carne & Sanguine Christi.*** From the flesh and blood of Christ. Note Bunyan's characteristic humility in the marginal note: *The Latinne I borrow.* See note on 3 : 17.

297 : 31. **Hony.** An old spelling of *Honey*.

300 : 25. **pierce her own Breast.** The pelican is used in Christian art as a symbol of charity, because it was supposed to have fed its young with blood from its own breast. See *Hamlet*, 4. 5. 142 : "And, like the kind life-rendering pelican, Repast them with my blood." This belief probably arose from the way in which the pelican feeds its young. It ejects the fish from its large pouch by pressing its bill against its breast, and the scarlet tip of the bill against the white feathers of the breast has wrongly been thought a blood spot. Another explanation is given by the superintendent of the London Zoölogical Gardens, who thinks that the pelican has been confused with the flamingo, for he has seen the flamingo cough up a blood-like fluid from its own throat to feed other birds.

300 : 33. ***Peter's repentance.*** See *Luke* 22. 34, 54-62.

302 : 27. **a pair of excellent Virginals.** A small musical instrument, quadrangular in shape, and without legs, much like a toy piano.

303 : 2. **you have gave.** *gave* is an old form of the past participle of "given."

304 : 2. **a gold Angel.** An English coin, having as its device the archangel Michael standing upon and piercing the dragon. It was

first coined in 1465. Its value rose from six shillings eight pence (\$1.60) to ten shillings (\$2.40). It was the coin which the King always presented to a patient touched for the "King's Evil." When, in the reign of Charles I, the coinage of *angels* stopped, small medals with the same device were substituted, and were hence called "touch pieces." See *Merchant of Venice*, 2. 7. 56: "They have in England A coin that bears the figure of an *Angel* Stamp in gold."

304 : 3. **Let thy Garments.** This is quoted from *Ecclesiastes* 9. 8; and the next sentence is taken from *Deuteronomy* 33. 6.

304 : 25. **My dwelling-place shall be.** This is from Thomas Sternhold's versification of *Psalms* 23. 6. This was the first metrical version of the *Psalms* that obtained general currency alike in England and Scotland. It was published in 1549.

304 : 31. **from age to age endure.** Sternhold's version of *Psalms* 100. 5.

305 : 2. **at the Spring.** In the Spring.

305 : 9. **places desirous to be in.** An obsolete use of *desirous* for "desirable." *Desirous* should qualify the subject of the desire and not the object of it.

307 : 3. **fat ground.** Rich ground. See *Nehemiah* 9. 25: "And they took strong cities and a *fat* land."

308 : 4. **best from age to age.** "The exceeding beauty of these lines, so unlike the rugged rhymes and halting measure of Bunyan's verse generally, provokes the doubt whether they were really composed by him, and not rather, like the stanzas from the Old Version of the *Psalms*, or taken from some other source." — VENABLES. Bunyan's verses are usually called doggerel, but unfairly, for they are full of sincerity, human nature, and common sense. As Froude says, "he had the superlative merit that he could never write nonsense. . . . The *Book of Ruth* and the history of *Joseph*, done into blank verse, are really beautiful idylls. . . . If we found these poems in the collected works of a poet laureate, we should

consider that a difficult task had been accomplished successfully.” — FROUDE’s *Bunyan*, pages 91-92. See also the beautiful lyric on 381 : 9.

308 : 18. *let and hindred*. A phrase familiar to Episcopalians in the Collect or prayer for the Fourth Sunday in Advent: “Through our sins and wickedness we are sore *let and hindred* in running the race that is set before us.” See note on 119 : 19.

308 : 29. *that live and trace these Grounds*. *To trace* was formerly used for “to go over carefully and perseveringly,” “to traverse”; not as now, only for “to follow by some mark or sign.” See *Much Ado About Nothing*, 3. 1. 18: “As we do *trace* this alley up and down.”

310 : 4. *been a Conduct*. A conductor, or guide. Bunyan is one of the last writers to use the word in this sense.

310 : 24. *Hercules*. This is the only reference to classical mythology in the *Pilgrim’s Progress*.

312 : 21. *fly from you*. See *James* 4. 7.

312 : 25. *a great padding pace*. Walking with slow, steady, dull-sounding footfalls. *Padding* is the participle of an old verb, *pad*, which is probably a variation of *path*. Compare the word *foot-pad* for “robber.”

314 : 15. *not such pleasant being here*. It is not so pleasant to be here. *Being* is used as a verbal noun.

315 : 15. *Maul a giant*. “This is the second of the three giants encountered by the Pilgrims. Each is regarded by the mass of commentators as representing the persecuting temporal power. This is unlikely. Bunyan certainly intended them to stand for three different forms of trial or opposition, but his allegory is in each case somewhat obscure, and it is not easy to be sure of his meaning. *Grim* the first giant (283 : 12), as we have seen, probably stands for the persecuting civil power. *Maul*, “who did use to spoil young pilgrims with sophistry,” may represent the tribe of skeptical and atheistical cavillers at Christianity like

Atheist (177: 19) who plied beginners in religion with sophistical arguments against the faith. *Slay-good*, the third, has no very distinctive characteristics." — VENABLES. *Maul* is another form of *mall*, from the Latin *malleus*, a hammer.

316: 10. **the Giant stroke.** An old form of the past tense of *strike*.

316: 26. **let him get up.** As a boy Bunyan had probably been in many fights, and loved a good square fight. Of course Mr. *Great-heart* was foolish in his generosity or bravado, but every boy who has been in a fight will admire him for his act. The same feeling is still preserved in the familiar phrase: "Don't hit a fellow when he's down."

316: 28. **all to breaking.** See note on 265: 32.

316: 34. **smit.** *Smote.* *Smit* is the weak form of the past tense, but *smote*, the strong form, is used universally.

317: 6. **Passengers.** Travellers. For this phrase we now use the compound words *passers-by* and *foot-passengers*.

317: 17. **a Prospect for Pilgrims.** An old use of the word for a place which affords an extensive view. See Milton's *Paradise Lost*, 3. 77: "Him God beholding from his *prospect* high."

317: 32. **when you see him.** *Christiana* became so much interested in the account of the fight, that she forgot the rules of grammar, as many of us do in times of excitement, and used some very colloquial ungrammatical phrases, *was* for *were*, *see* for *saw*.

318: 18. **his Girdle.** These are the badges or distinctive marks of a Pilgrim. It is odd that Bunyan omitted the other characteristic badges of the pilgrim, the wallet and the cockle-shell.

319: 8. **Well said, Father Honest.** This is another instance of Bunyan's carelessness in the Second Part. Fifteen lines farther along he makes *Great-heart* guess that the old gentleman is Mr. *Honest*. See note on 287: 15.

319: 9. **a cock of the right kind.** An allusion to *cockfighting*, which was very popular at the time.

320 : 9. a holy kiss of charity. This was the usual form of salutation among friends. When Bunyan was criticised for being too reserved in his attitude to the women of his congregation, he replied : " When I have seen good men salute (by a kiss) those women that they have visited or that have visited them, I have at times made my objection against it ; and when they have answered, that it was but a piece of civility, I have told them it is not a comely sight. Some indeed have urged the *holy kiss* ; but then I have asked why they made baulks ? Why they did salute the most handsome, and let the ill-favoured go ? " — *Grace Abounding*, § 315.

320 : 16. was taken. Was pleased or delighted. Note also that the Dreamer is here so conscious of his readers that he refers directly to us in his exclamation of delight.

321 : 22. most an end. An obsolete phrase for " almost continuously." The common phrase is *on end* ; for instance, " The ministerial prints raved for two months *on end*."

322 : 7. for all he saw several. Although or notwithstanding that. This phrase is rare in literary use.

322 : 26. gat. In the seventeenth century *got* became the usual form for the past tense of *get*, although *gat* is used in the Bible and still occurs in archaic poetry. See *Psalms* 116. 3 : " The pains of hell *gat* hold of me."

322 : 31. Hammer that hanged. *Hanged* was the prevalent form of the past tense of *hang* during the sixteenth century, but it was gradually displaced by *hung*, except in the special sense of put to death by *hanging*, which was retained by the judges in pronouncing sentence. The *hammer* was an ordinary hammer, used like the old fashioned door-knockers, which have been superseded by bells.

326 : 16. wet-shod. A Middle English phrase meaning *with wet shoes*. See Milton's *History of England*, VI : " Canute needed not to have gone *wet-shod* home."

326 : 18. Mr. *Great-heart* began. This is another oversight of Bunyan, because *Great-heart* himself is speaking, and has been using the first person pronoun "I." It is hardly conceivable that he had a sudden attack of false modesty, which makes a man speak of himself in the third person.

327 : 4. the *Sackbut*. A mediæval musical instrument like a trumpet, with a long, bent tube and a movable slide, so that the vibrating column of air could be varied in length, and the pitch of the tone changed, as in the modern trombone. It is a corrupted form of the Latin *Sambuca*, a stringed instrument made of elder wood.

327 : 16. I make bold. Here again Bunyan forgot that he was the Dreamer. This explanation might well have been placed in a footnote.

328 : 15. more afraid of the Lake. The River of Death, which, although sometimes shallow, as when Mr. *Fearing* crossed, is often as deep as a *lake*.

330 : 13. practised by *David*. See *2 Samuel* 11 ; *Solomon*, see *1 Kings* 11 ; *Sarah*, see *Genesis* 12. 14-20 ; *Midwives*, see *Exodus* 1. 15-22 ; *Rahab*, see *Joshua* 2. *saved* is a past participle : "who was saved," by concealing the spies. **the Disciples**, see *Matthew* 21. 1-7. ***Jacob***, see *Genesis* 27.

330 : 25. High base. A sarcastic exclamation which contradicts itself. *Base* is the lowest part in the harmony of music, and cannot be high. *Base* is the better spelling of the Middle English, but the usual form is *bass*, after the Italian word *basso*.

332 : 21. afore. Before. "*Afore* is now mostly obsolete in literature, its place being taken by *before* ; but it is retained in the Bible and the Prayer-Book, and is common in the dialects generally."

332 : 30. as fast just back again. This may be a printer's error for *just as fast* ; or it may mean *as fast right* or *directly back again* to the place where he had been.

333 : 26. *Gaius*. A name taken from the New Testament, where four men of this name are mentioned. It probably refers to Paul's host. See *1 Corinthians* 1. 14. The third *Epistle of John* is addressed to *Gaius*.

333 : 30. Folks use not to knock. *use* is the intransitive verb, meaning *are not accustomed to knock*.

333 : 33. might lie there. Might sleep there. See *All's Well that Ends Well*, 3. 5. 34 : "Look ! here comes a pilgrim. I know she will *lie at my house*."

335 : 11. at *Antioch*. See *Acts* 11. 26 : "And the disciples were called Christians first in *Antioch*."

335 : 26. *Ignatius, etc.* The names and manner of death of these early martyrs are taken from Bunyan's favorite book, Foxe's *Book of Martyrs*.

337 : 9. one Groat. A silver coin worth about eight cents, first issued for circulation in the reign of Edward III. In 1662 its coinage was discontinued, but in 1836 it was again coined under the name of four-pence.

337 : 25. the Trenchers. The wooden plates. The *Salt* or the principal salt-cellar was placed near the middle of the table ; guests of distinction sat above it, and the inferior guests and the dependents below it. Hence the phrases, *above the salt, below the salt*.

338 : 6. a Heave-shoulder and a Wave-breast. In the Old Testament a *heave-shoulder* was the right shoulder of an animal offered as a sacrifice, and was the portion assigned to the officiating priest. A *wave-breast* was the portion of the other priests. The names are taken from the manner of offering the sacrifice ; a *heave-shoulder* was elevated and lowered, but a *wave-breast* was moved horizontally from right to left, and forward and backward.

338 : 19. a dish of Milk well crumbed. Well filled with *crumbs* or small pieces of bread.

342 : 16. old men have blessed themselves. Have congratulated themselves on mistaken grounds.

343 : 18. one *Slay-good*. It is difficult to determine what special form of opposition Bunyan wished to represent by *Slay-good*. His only marked characteristic is cannibalism. See note on **315 : 15**.

345 : 20. I conceited he should not. The verb *conceit* meaning "imagine," "conceive," or "suppose," is now obsolete. See *Julius Cæsar*, 3. 1. 193 : —

" One of two bad ways you must *conceit* me,
Either a coward or a flatterer."

347 : 20. *Matthew and Mercy were married*. This is another of the surprises caused by the faulty construction of the Second Part. Many times in the beginning *Christiana's* sons are called "babes," and are treated as very small children. Yet here after the lapse of a very short time, for there seem to be no gaps in the narrative, we find that these children have grown to maturity and are given in marriage. Pilgrimages would surely be more popular, if the boys and girls that wish to be "grown up," knew that young pilgrims matured quickly, like mushrooms, into men and women, without waiting for the tedious passing of days and months ! See Introduction, page xxix.

351 : 21. *By-ends* was the arch one. Here *arch* does not have its usual meaning of "cunning" or "sly," but means "principal" or "chief." This meaning is most common in the compound words, such as *archbishop*, *arch-rebel*.

352 : 23. you have gone a good stitch. A good stretch, a good distance.

353 : 20. *Mr. Mnason* stamped with his foot. This was "the common mode of summoning the servants in the kitchen below, before the introduction of bells."

354 : 21. has need of an *Item*. *Item* was used for a statement or maxim, such as was commonly introduced by the word *item*, also ; hence in provincial use, it means a hint or intimation, as here.

See Browne's *Religio Medici*, 1. 46: "How comes he then like a thief in the night, when he gives an *item* of his coming?"

354 : 25. **much more moderate.** Evidently there was a temporary lull in the persecution of Non-conformists at the time Bunyan was writing in 1683. Shortly afterward Jeffreys became chief justice of England and the persecutions were renewed with increased vigor.

355 : 28. **Mine host, and of the whole Church.** This is quoted verbatim from *Romans* 16. 23.

357 : 1. **the Pilgrim's Weed.** Outer garments. *Weed* is from the Anglo-Saxon *wæd*. It is most familiar to us in the phrase, *widow's weeds*.

357 : 4. **Hosen.** The Middle English plural of *hose*. See note on 293 : 34.

357 : 34. **there came a Monster.** The description of this *monster* is taken from *Revelations* 17, and he is supposed to represent Anti-christ, an enemy of Christ, a word applied in Bunyan's time to the Church at Rome.

358 : 3. **suck its Whelps.** *Whelps* are puppies, or the young of wolves, lions, etc. This sounds much like the fable of Romulus and Remus.

359 : 15. **see no more than a Mole.** The eyes of the *mole* are very small, and so deeply hidden in the fur, that they can be but of little use, except to mark the distinctions between light and darkness. As it lives underground, it has little use for eyes, especially since its senses of smell, touch, and sound are very acute.

359 : 27. **laded them.** The usual word for "putting a burden upon" is *load*, and *lade* is restricted to putting cargoes into ships. But see *Genesis* 45. 17: "*Lade* your beasts, and go."

361 : 8. **Cotes.** *Cote* is a different form of *cot*, a small house, and is used for a small building for sheltering small animals. It generally occurs in compound, as *dove-cote*, *sheep-cote*.

361 : 17. **their little ones.** A hint that time is passing rapidly ; *Christiana* is already a grandmother !

362 : 9. **an Hospital for small children.** A home for young children. Compare *Christ's Hospital* in London for the free education of boys. In modern usage *hospital* has been restricted in meaning to an institution for the care of the sick and wounded.

364 : 2. **as many Lives as a Cat.** According to the popular proverb, a cat has nine lives.

364 : 28. **the Vial.** This is usually spelled *viol*. It is a stringed instrument resembling a guitar but played with a bow. Its developed and improved form is a violin.

364 : 30. **a Lesson.** Played them an exercise.

365 : 4. **live again.** This cut is copied from the edition of 1687.

366 : 18. **writ.** The old past tense for *wrote* ; it is used by Shakespeare, and in modern dialects. See 9 : 23.

367 : 12. **like the Wain.** *Wain* is from the Anglo-Saxon word for wagon. The constellation of the Great Bear has been called a wagon since the time of Homer. It is often spoken of as *Charles' wain*, which is a corruption of the Anglo-Saxon *Carles wæn*, or churl's wagon, and this phrase was used to flatter Charles I and Charles II.

367 : 29. **to the Palace door.** This is another surprise. Bunyan is evidently thinking of the *Palace Beautiful* (59 : 20), for in the First Part there is no mention of a Palace in the *Delectable Mountains*. Shepherds seldom live in palaces.

371 : 2. **a young and breeding Woman.** A pregnant woman. The phrase is seldom used except with animals, as a *breeding mare*.

374 : 31. **hear your Horse dash.** "A proverbial expression drawn from persons startled by hearing the sound of the rapid galloping of a horse."

375 : 8. **Sampson.** A frequent wrong spelling for *Samson*. See *Judges* 15. 15 : "And he found a new *jawbone of an ass*, and put forth his hand, and took it, and slew a thousand men therewith."

375 : 20. a right Jerusalem Blade. The sword was the Word of God from Jerusalem. Bunyan may have been thinking of a "Damascus blade," a sword made of the famous steel of Damascus.

376 : 10. to be a man of his hands. This may refer to his height, for we speak of a horse of so *many hands high*, or it may refer, and more likely does, to the dexterity and strength with which he used *his hands*.

376 : 26. he had killed a Serpent. Bunyan may have purposely made this exaggeration, to show how stories are changed in passing from mouth to mouth. *Christian* had not killed *Apollyon*, but had driven him away. See note on **217 : 19.**

381 : 9. Who would True valour see. This song is much like that of *Amiens* in *As You Like It*, 2. 5. 1 : —

"Under the greenwood tree
Who loves to lie with me,
And turn his merry note
Unto the sweet bird's throat,
Come hither, come hither, come hither :
Here shall he see
No enemy
But winter and rough weather."

Bunyan may have seen this poem or heard it, but not in a theater. See note on **308 : 4.**

382 : 29. to wag along. To move along. It is now used only colloquially. See *As You Like It*, 2. 7. 23 : " 'Thus we may see,' quoth he, 'how the world *wags*.' "

382 : 31. Slabbiness. Slippery mud. "Slabbiness signifies the state of ground covered with thick mud in which there is the double danger of slipping down and sticking fast."

383 : 9. beautified with Greens. Trees and shrub. It is no longer used as a noun, except for certain kitchen vegetables, such as kale and spinach.

383 : 34. his Tinder-box. A small tin *box* containing some charred rag or *tinder* which would hold the sparks made by striking a flint and a piece of steel together. A piece of wood tipped with brimstone was applied to the burning tinder, and thus a flame was secured. It was displaced by the friction match about 1830.

385 : 2. Mony. An archaic spelling of *money*. See note on 297 : 31.

385 : 14. in their Sleeps. Generally the phrase is singular, "in their sleep." But see *Comedy of Errors*, 5. 1. 71 : "It seems his *sleeps* were hindered by thy railing."

386 : 3. the Light of a Lanthorn. Lantern. This form is probably due to the popular etymology, because lanterns were formerly glazed with *horn*. See also note on 43 : 6.

388 : 21. she mattered that nothing at all. This is an obsolete transitive use of the verb for "regarded," "minded."

389 : 23. a good Limner. A good portrait painter. Formerly it meant an illuminator of manuscripts.

389 : 29. over which the Ax doth hang. A machine, like the French guillotine, used for executing criminals in England. The *ax* slid in a groove between two timber uprights and was drawn up by a rope with a pulley, and fastened by a pin to the side of the scaffold. The criminal was placed beneath with his head on the block, the rope was cut, the ax fell, and off came his head.

390 : 5. a bold and impudent Slut. A careless, lazy woman, usually with as little morality as a female dog.

391 : 1. Absalom. See *2 Samuel* 13 ; *Jeroboam*, see *1 Kings* 13.

391 : 33. the Bells did so ring. Bunyan has not forgotten the pleasures of his youth. See Introduction, page xiv.

393 : 2. Camphire, etc. Flowers of the Bible, in the *Song of Solomon* 4. 13-14.

393 : 12. there was a Post come. A messenger who travels through fixed stations on a given route.

394 : 24. a Ring. In Bunyan's time and during the eighteenth century, it was customary to give mourners at funerals *rings* as

memorials. Fortunately this expensive custom has fallen out of fashion. When Samuel Pepys died in 1703, more than 125 rings were given to his friends.

396 : 6. **the well tuned Cymbal.** A pair of concave plates of brass or bronze which are struck together to produce a sharp ringing sound. They are frequently mentioned in the Bible.

396 : 11. **Ready-to-halt.** As in a modern novel, all the characters are disposed of at the end of the book.

398 : 31. **severnighit.** A week. It is often contracted to seven night, like "fortnight" for fourteen night.

399 : 29. **Death, where is thy sting.** This and the next quotation are taken from *1 Corinthians* 15. 55.

401 : 28. **a Civit-box.** A *civit box* contained an animal perfume akin to musk, obtained from a *civet-cat*. Fortunately this once popular perfume is seldom used now. See *As You Like It*, 3.2.66 : "The courtier's hands are perfumed with *civet*."

402 : 22. **what I here am silent about.** Bunyan evidently thought of writing a Third Part, about *Christian's* children, "to show the influence of real religion and evangelical sentiments on persons in business and in domestic life." In 1693 an impostor published "The Third Part, to which is added The Life and Death of John Bunyan, Author of the First and Second Part ; thus completing the whole *Progress*." This sets forth the adventures of a pilgrim named *Tender Conscience*, going over much of the ground that *Christian* had gone over before. Bunyan's publisher announced that the real Third Part, outlined and partly written by Bunyan, would be issued, but no trace of the book has been found. One very interesting imitation is "Pilgrims of the Nineteenth Century ; a continuation of the *Pilgrim's Progress*, upon the plan projected by Mr. Bunyan, containing a history of a visit to the town of *Toleration* ; with an account of its charter, and a description of the principles and the customs of its inhabitants," by Joseph Ivimey, 1827.

INDEX

- Adam the First*, 92.
Any-thing, 132.
Apollyon, 74, 116, 310.
Apostacy, a town, 165.
Atheist, 177.

Bat's-eyes, Mrs., 239.
Beelzebub, 34, 116.
Beulah, a country, 201, 391.
Blind-man, 128.
Bountiful, 295.
Brisk, 293.
Broad-way Gate, 166.
Bubble, Madam, 388.
By-ends, 131-140.
By-path-Meadow, 147, 362.

Carnal Policy, the town of, 21.
Caution, a mountain, 160.
Charity, 62, 67, 289.
Christ, 186.
Christian, 11-212, 217, 227, 234.
Christian's wife, *Christiana*, 11-14,
 22, 67, 217-402.
Civility, 24.
Clear, a hill, 162.
Conceit, a country, 163.
Contrite, 353.
Coveting, a county, 134.
Cruelty, 128.

Danger, 54.
Dare-not-Lie, 353.

Dark-Land, 376.
Dead Man's Lane, 166.
Deceit, a town, 93.
Delectable Mountains, 72, 366.
Deliverance, the place of, 36, 48.
Demas, 141.
Despair, Giant, 149, 363.
Despair, a man of, 44.
Despondencie (*Dispondency*), 224,
 364.
Destruction, 54.
Destruction, the city of, 20, 228.
Difficulty, the hill, 54, 278.
Diffidence, 150, 363.
Discontent, 95.
Discretion, 62.
Doubting Castle, 149, 363.
Dull, 276.

Ease, a plain, 140.
Enmity, 128.
Envy, 124.
Error, a hill, 160.
Evangelist, 12, 19, 23, 25, 113, 373.
Experience, 158, 371.

Facing-both-ways, 132.
Faining, Lady, 132.
Faint-heart, 166.
Fair-speech, the town of, 131.
Faithful, 89-130, 184.
Fearing, 223, 321, 346.
Feeble-mind, 223, 343.

- Filth*, Mrs., 241.
Flatterer, the, 175.
Fool, 370.
Formalist (Formality), 51, 278.

Gaius, 333.
Godly-man, 369.
Good-confidence, a city, 166.
Good-conscience, 399.
Good-will, 32.
Grace, 353.
Graceless, 60.
Graceless, a town, 197.
Great-grace, 166, 171.
Great-heart, 224, 269-286, 301.
Grim, 283.
Gripe-man, 134.
Guilt, 166.

Hate-good, the judge, 122.
Hate-light, 128.
Heady, 128.
Heedless, 315, 384.
Help, 19.
High-mind, 128.
Hold-the-world, 134.
Holy-man, 353.
Honest, 223, 318.
Honesty, a town, 197.
Hopeful, 131.
House Beautiful, 269.
Humble-mind, 286.
Humiliation, Valley of, 74, 305.
Hypocrisy, 51, 279.

Ignorance, 163, 174, 188, 211.
Ill-will, 369.
Implacable, 128.
Inchanted Ground, 179, 381.
Inconsiderate, 374.

Inconsiderate, Mrs., 239.
Innocent, 257, 268.
Interpreter's house, the, 37, 256.

James, Christian's son, 280.
Joseph, Christian's son, 291, 357.

Knowledge, 158, 371.
Know-nothing, Mrs., 239.

Lechery, 241.
Legality, 24.
Light-mind, Mrs., 239.
Linger-after-lust, 276.
Little-faith, 165, 373.
Live-loose, 128.
Lot's-wife, 143.
Love-gain, a town, 134.
Love-lust, 128.
Love-saint, 353.
Love-the-flesh, Mrs., 241.
Lucre, a hill, 141, 360.
Lyar, 128.

Malice, 128.
Martha, 357.
Matthew, Christian's son, 292.
Maul, 315.
Mercy, 223, 238.
Michael, 81.
Mistrust, 56, 166, 282.
Mnason, 352.
Money-love, 134.
Morality, a village, 24.
Moses, 94, 106.
Mount Charity, 369.
Mount Innocent, 369.
Mount Marvel, 368.
Mount Sinai, 25.
Mount Zion (Sion), 32, 51, 177, 206.
Much-afraid, 224, 364.

No-good, 128.

No-heart, 276.

Not-right, 347.

Obstinate, 15-17.

Palace Beautiful, 59.

Passion and Patience, 40.

Peace, 69.

Penitent, 353.

Phebe, 347.

Pickthank, 125.

Piety, 62, 289.

Pliable, 15, 21, 90.

Pope and Pagan, 88.

Pragmatick, 374.

Prating Row, 103.

Prejudice, 369.

Promise, the key, 156.

Prudence, 62, 289.

Ready-to-halt, 224, 349.

Reliever, 253.

River of Death, 203, 392.

River of God, 146.

Sagacity, 228-244.

Salvation, wall of, 48.

Samuel, *Christian's* son, 291, 357.

Save-all, 134.

Save-self, 198.

Say-well, 102.

Secret, 233.

Self-will, 329.

Shadow of Death, Valley of, 81, 311.

Shame, 96.

Short-wind, 276.

Simple, *Sloth*, and *Presumption*, 50, 275.

Sincere, 158, 371.

Sincere, a town, 166.

Skill, 296.

Slay-good, 343.

Sleepy-head, 276.

Slough of Dispond, 19, 243.

Slow-pace, 276.

Smooth-man, 132.

Stand-fast, 387.

Stupidity, the town of, 319.

Superstition, 125.

Take-heed, 315.

Talkative, 99.

Taste-that-which-is-good, 334.

Tell-true, 376.

Temporary, 197.

Time-server, 132.

Timorous, 56, 236, 282.

Timorous, Mrs., 236, 265.

Too-bold, 384.

Turn-about, 132.

Turn-away, 165, 373.

Turn-back, 197.

Two-tongues, 132.

Uncertain, the town of, 344.

Vain-confidence, 147.

Vain-glory, the land of, 51.

Vain-hope, 212.

Valiant-for-the-truth, 224, 374.

Vanity Fair, 116, 352.

Wanton, 91, 240.

Want-wit, 370.

Watchful, the porter, 59, 286.

Watchful, the shepherd, 158, 371.

Wild-head, 374.

Worldly Wiseman, 21.

MACMILLAN'S
POCKET SERIES OF ENGLISH
CLASSICS

UNIFORM IN SIZE AND BINDING

Cloth - - - - - 25 Cents Each

B. A. Heydrick, State Normal School, Millersville, Pa.

"I know of no edition that can compare with yours in attractiveness and cheapness. So far as I have examined it the editor's work has been judiciously performed. But well-edited texts are easy to find: you have done something new in giving us a beautiful book, one that will teach pupils to love and care for books; and, which seems to me quite as important, you have made an edition which does not look 'school-booky.'"

Oscar D. Robinson, Principal High School, Albany, N.Y.

"The books possess all the excellencies claimed for them,—scholarly annotation, convenience of form, beautiful open pages, attractive binding, and remarkably low price. I shall take pleasure in recommending them for use in our school."

S. H. Bundell, Principal Girls' High School, Lancaster, Pa.

"The publishers may justly be proud of the clear type, convenient size, and beautiful binding of the book."

George McK. Bain, Principal High School, Norfolk, Va.

"Handsome volumes for school use I have never seen. They are well edited, clearly printed, and beautifully bound, while the price is remarkably low."

Professor Charles M. Curry, Indiana State Normal School.

"You have hit upon a splendid form for this series, and the price will certainly attract the attention of any one who has been looking for good material at a 'good' price."

C. N. Kendall, Superintendent of Schools, Indianapolis.

"The form in which you send out these little volumes is very attractive."

THE MACMILLAN COMPANY

64-66 FIFTH AVENUE, NEW YORK

ENGLISH CLASSICS

- Addison's *Sir Roger de Coverley*. Edited by ZELMA GRAY.
- Browning's *Shorter Poems*. Edited by FRANKLIN T. BAKER.
- Mrs. Browning's *Poems (Selections from)*. Edited by HELOISE E. HERSHEY.
- Burke's *Speech on Conciliation*. Edited by S. C. NEWSOM.
- Byron's *Childe Harold*. Edited by A. J. GEORGE.
- Byron's *Shorter Poems*. Edited by RALPH HARTT BOWLES.
- Carlyle's *Essay on Burns, with Selections*. Edited by WILLARD C. GORE.
- Chaucer's *Prologue to the Book of the Tales of Canterbury, the Knight's Tale, and the Nun's Priest's Tale*. Edited by ANDREW INGRAHAM.
- Coleridge's *The Ancient Mariner*. Edited by T. F. HUNTINGTON.
- Cooper's *Last of the Mohicans*. Edited by W. K. WICKES.
- Cooper's *The Deerslayer*.
- De Quincey's *Confessions of an English Opium Eater*. Edited by ARTHUR BEATTY.
- Dryden's *Palamon and Arcite*. Edited by PERCIVAL CHUBB.
- Early American Orations, 1760-1824. Edited by LOUIE R. HELLER.
- Epoch-making Papers in United States History. Edited by M. S. BROWN.
- Franklin's *Autobiography*.
- George Eliot's *Silas Marner*. Edited by E. L. GULICK.
- Goldsmith's *Vicar of Wakefield*. Edited by H. W. BOYNTON.
- Hawthorne's *Twice-Told Tales*. Edited by R. C. GASTON.
- Irving's *Alhambra*. Edited by ALFRED M. HITCHCOCK.
- Irving's *Life of Goldsmith*. Edited by GILBERT SYKES BLAKELY.
- Irving's *Sketch Book*.
- Jonathan Edwards' *Sermons (Selections from)*. Edited by Professor H. N. GARDINER.
- Longfellow's *Evangeline*. Edited by LEWIS B. SEMPLE.
- Lowell's *Vision of Sir Launfal*. Edited by HERBERT E. BATES.
- Macaulay's *Essay on Addison*. Edited by C. W. FRENCH.
- Macaulay's *Essay on Clive*. Edited by J. W. PEARCE.
- Macaulay's *Essay on Johnson*. Edited by WILLIAM SCHUYLER.
- Macaulay's *Essay on Milton*. Edited by C. W. FRENCH.
- Macaulay's *Essay on Warren Hastings*. Edited by Mrs. M. J. FRICK

ENGLISH CLASSICS

Milton's Comus, Lycidas, and Other Poems. Edited by ANDREW J. GEORGE.

Milton's Paradise Lost. Books I and II. Edited by W. I. CRANE.

Palgrave's Golden Treasury of Songs and Lyrics.

Plutarch's Lives of Cæsar, Brutus, and Antony. Edited by MARTHA BRIER.

Poe's Poems. Edited by CHARLES W. KENT.

Poe's Prose Tales (Selections from).

Pope's Homer's Iliad. Edited by ALBERT SMYTH.

Ruskin's Sesame and Lilies, and King of the Golden River. Edited by HERBERT E. BATES.

Scott's Ivanhoe. Edited by ALFRED M. HITCHCOCK.

Scott's Lady of the Lake. Edited by ELIZABETH A. PACKARD.

Scott's Lay of the Last Minstrel. Edited by RALPH H. BOWLES.

Scott's Marmion. Edited by GEORGE B. AITON.

Shakespeare's As You Like It. Edited by CHARLES ROBERT GASTON

Shakespeare's Hamlet. Edited by L. A. SHERMAN.

Shakespeare's Julius Cæsar. Edited by GEORGE W. HUFFORD and LOIS G. HUFFORD.

Shakespeare's Merchant of Venice. Edited by CHARLOTTE W. UNDERWOOD.

Shakespeare's Macbeth. Edited by C. W. FRENCH.

Shakespeare's Twelfth Night. Edited by EDWARD P. MORTON.

Shelley and Keats (Selections from). Edited by S. C. NEWSOM.

Southern Poets (Selections from). Edited by W. L. WEBER.

Spenser's Faerie Queene, Book I. Edited by GEORGE ARMSTRONG WAUCHOPE.

Stevenson's Treasure Island. Edited by H. A. VANCE.

Tennyson's The Princess. Edited by WILSON FARRAND.

Tennyson's Idylls of the King. Edited by W. T. VLYMEN.

Tennyson's Shorter Poems. Edited by CHARLES READ NUTTER.

John Woolman's Journal.

Wordsworth's Shorter Poems. Edited by EDWARD FULTON.

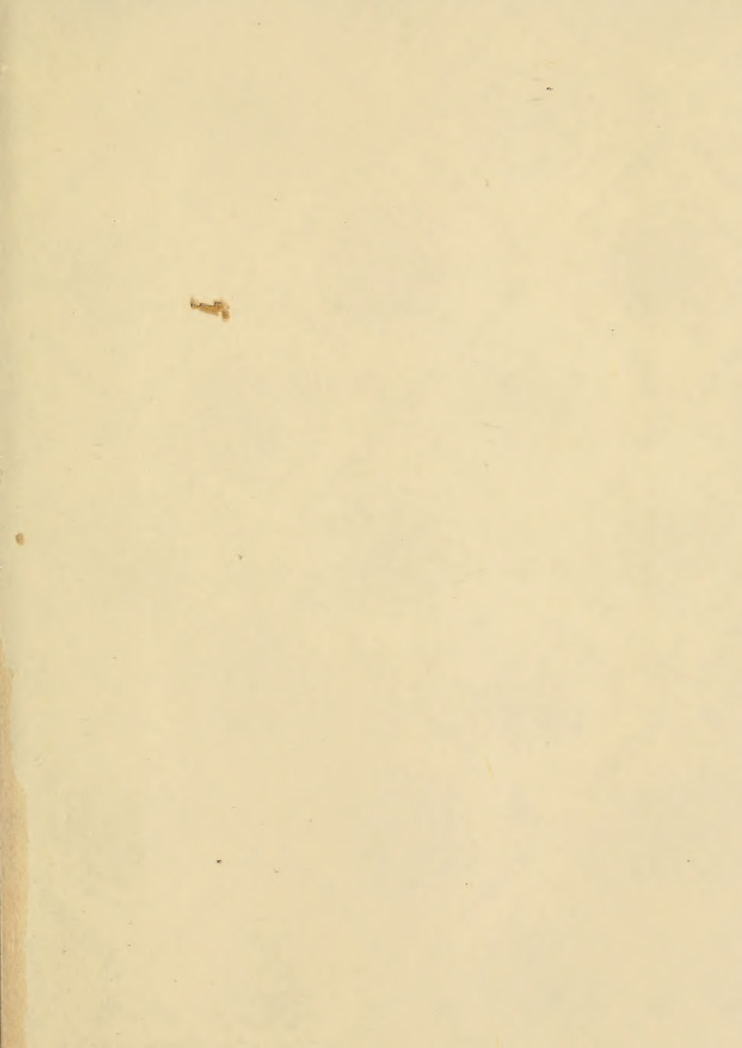
Old English Ballads. Edited by Professor WILLIAM D. ARMES.

Kingsley's The Heroes. Edited by CHARLES A. MCMURRY.

- Macaulay's Lays of Ancient Rome and Other Poems. Edited by FRANKLIN T. BAKER.
- Swift's Gulliver's Travels. Edited by CLIFTON JOHNSON.
- The Arabian Nights' Entertainments. Edited by CLIFTON JOHNSON.
- Keary's Heroes of Asgard. Edited by CHARLES A. McMURRY.
- Hawthorne's Grandfather's Chair. Edited by CHARLES A. McMURRY.
- Longfellow's Courtship of Miles Standish. Edited by HOMER P. LEWIS.
- Grimm's Fairy Tales. Selected and edited by JAMES H. FASSETT.
- Defoe's Robinson Crusoe. Edited by CLIFTON JOHNSON.
- Out of the Northland. Stories from the Northern Myths. By EMILIE KIP BAKER.
- Scott's The Talisman. Edited by FREDERICK TRENDLY.
- Scott's Quentin Durward. Edited by ARTHUR L. ENO.
- Homer's Iliad (abridged). Done into English by ANDREW LANG, WALTER LEAF, and ERNEST MYERS.
- Homer's Odyssey (abridged). Done into English by S. H. BUTCHER and ANDREW LANG.
- Carroll's Alice's Adventures in Wonderland. (Illustrated.) Edited by CHARLES A. McMURRY.
- Dickens's A Christmas Carol and the Cricket on the Hearth. Edited by JAMES M. SAWIN.
- Hawthorne's Wonder-Book. Edited by L. E. WOLFE.
- Carlyle's Heroes and Hero Worship.
- Church's The Story of the Iliad.
- Church's The Story of the Odyssey.
- Hawthorne's The House of the Seven Gables. Edited by CLYDE FURST.
- Arnold's Sohrab and Rustum and other Poems. Edited by JUSTUS COLLINS CASTLEMAN.
- Andersen's Danish Fairy Legends and Tales. (Translated.) Edited by SARAH C. BROOKS.
- Longfellow's Hiawatha. Edited by ELIZABETH J. FLEMING.
- Lamb's The Essays of Elia. Edited by HELEN J. ROBINS.
- Blackmore's Lorna Doone. Edited by ALBERT L. BARBOUR.
- Goldsmith's The Deserted Village and other Poems. Edited by ROBERT N. WHITEFORD, PH.D.
- Shakespeare's Henry V. Edited by RALPH HARTT BOWLES.
- Pope's The Rape of the Lock and other Poems. Edited by ELIZABETH M. KING.

THE MACMILLAN COMPANY

64-66 FIFTH AVENUE, NEW YORK



Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: Feb. 2009

PreservationTechnologies

A WORLD LEADER IN COLLECTIONS PRESERVATION

111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111



LIBRARY OF CONGRESS



0 003 247 121 3